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# *Faith & Unity*

## CONFESSTION OF FAITH,

OWNED AND CONSENTED TO, BY THE

*Elders and Messengers*

OF THE CHURCHES IN THE COLONY OF CONNECTICUT, IN NEW-ENGLAND,

*Assembled by Delegation at Saybrook, September 9th, 1708.*

---

Eph. iv. 5. — One Faith, —

Col. ii. 5. Joying and beholding your order  
and the steadfastness of your faith in Christ.

---

NEW-LONDON, (CON.) PRINTED—710.

BRIDGEPORT, RE-PRINTED BY LOCKWOOD &  
BACKUS—1810.



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*John & Alice*

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BRIDGEPORT, RE-PRINTED BY LOCKWOOD &  
BACKUS—1810.

*THE General Association being informed  
Messrs. Lockwood & Backus propose printing a  
Edition of the Confession of Faith, agreed up  
Saybrook, A. D. 1708, together with the hea  
agreement formerly assented to by the United  
ters called Presbyterian and Congregational  
the Articles for the administration of Church &  
line as adopted by the General Assembly at New  
ven, on the 14th of October A. D. 1708,*

*Voted—That Rev. Messrs. Stephen W. Ste  
Elijah Waterman, and Heman Humphrey, be a  
mittee to superintend the publication, and see the  
correctness of the same according to the first ed*

*A true extract of the minutes of the Assoc  
held at Ellington, June 19th 1810.*

*Attest, SAMUEL MERWIN, Scri*

BX

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## PREFACE.

**A**MONG the memorable Providences relating to our English Nation in the last Century, must be acknowledged the settling of English Colonies in the American parts of the World ; among all which this hath been peculiar unto and to the distinguishing glory of that tract called New-England, that the colonies there were originally formed, not for the advantage of trade, and a worldly interest ; but upon the most noble foundation, even of religion, and *the Liberty of their Consciences*, with respect unto the ordinances of the Gospel administered in the purity and power of them ; a happiness then not to be enjoyed in their native soil.

We joyfully congratulate the religious liberty of our brethren in the late auspicious reign of K. William and Q. Mary, of blessed memory, and in the present glorious reign, and from the bottom of our hearts bless the Lord whose prerogative it is to reserve the times and seasons in his own hand. who also hath inspired the pious mind of her most sacred M<sup>t</sup>esty, whose reign we constantly and unfeignedly pray may

be long and glorious, with royal resolutions, & viably to maintain the toleration.

*Deus enim—haec Oria fecit.*

Undoubtedly if the same had been the libert of those times, our fathers would have been from exchanging a most pleasant land (*dulce & bonum patriæ*) for a vast and howling wilderness, since for the enjoyment of so desirable liberty, considerable number of learned, worthy, and pious persons, were, by a divine impulse and extraordinary concurrence of dispositions, engaged to adventure their lives families, and estates, on the vast ocean. *Following the Lord into a wilderness, a land when not sown;*\* wherein innumerable difficulties staring them in the face, were outhid by heroick resolution, magnanimity & confidence in the Lord alone. *Our Fathers trusted in the Lord and were delivered, they trusted in him and were not confounded.*† It w their care to be with the Lord, and their indigence, that the Lord was with them,‡ to a wonder, preserving, supporting, protecting, and animating them ; dispatching and destroying the pagan natives by extraordinary sickness & mortality, that there might be room for his people to serve the Lord our God in § It was the glory of our fathers, that they heartily profess

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\* Jer. ii. 2. † Psal. xxii. 4,5. ‡ II Chron. xv. 2. § Psal. lxxx. 8, 9.

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nly rule of their religion, from the very  
to be the Holy Scripture, according where-  
so far as they were persuaded, upon dili-  
enquiry, solicitous search, and faithful  
er conformed, was their faith, their wor-  
together with the whole administration of  
house of Christ, and their manners, allow-  
being given to human failures and imper-  
ions.

at which they were most solicitous about,  
wherein their liberty had been restrained,  
ected the worship of God, and the Govern-  
t of the Church of Christ, according to his  
appointment, their faith and profession of  
ion being the same which was generally  
ived in all the reformed churches of Eu-  
, and in substance the Assembly's Confes-  
as shall be shewn anon.

cannot be denied, that the usage of the  
stian Church, whose faith wholly rested up-  
le word of God respecting Confessions of  
i, is very ancient, and that which is univer-  
acknowledged to be most so, and of univer-  
ceptance and consent, is commonly called  
Apostles' Creed, a symbol, sign, or badge of  
christian religion, called the Apostles, not  
use they composed it, for then it must have  
received into the canon of the Holy Bible,  
ecause the matter of it agreeth with the  
ine, and is taken out of the writings of the  
tles. Consequent hereunto, as the necessi-  
the Church for the correcting, condemn-

ing, and suppressing of *heresy and error*, have been emitted ancient and famous Confessions of Faith, composed and agreed by Occumenical Councils, e. g. of Nice: Arius, of Constantinople against Macedonius, of Ephesus, against Nestorius, of Caesarea, against Eutyches. And when the light of reformation broke forth to the dispersing of darkness, the reformed nations agreed Confessions of Faith, famous in the world, of especial service to theirs and standing. And among those of latter times, publickly our nation most worthy of repute and fame, we take to be the Confession of Faith, composed by the reverend Assembly of London, convened at Westminster, with that of 1645. in the substance, and in expressio- nes, the most part the same; the former\* sedly assented and attested to, by the Elders and Messengers of the churches at Cambridge, the last of the 6th month. The latter owned and consented to by the Elders and Messengers of the churches assembled at Boston, May 12th, 1680. The same doth not to profess, to have been the common faith of the churches in this Colony, from the first foundation of them. And that it may appear to the christian world, that our church doth not maintain differing opinions in the doctrine,

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\* See the Preface to the Platform of Congregational Discipline.

...

gion, nor are desirous, for any reason, to  
il the faith we are persuaded of. the elders  
essengers of the Churches in this colony  
necticut, in New-England, by virtue of  
pointment and encouragement of the hon-  
e the General Assembly, convened by  
tion at Saybrook, September 9th. 1708,  
nously agreed, that the Confession of  
owned and consented unto by the elders  
essengers of the churches assembled at  
i, in New-England, May 12th. 1680 bring  
cond session of that Synod, be recommen-  
the honourable General Assembly of this  
y at their next session, for their publick  
ony thereto, as the faith of the churches  
colony ; whic<sup>c</sup> confession, together with  
ads of Union, and articles for the admin-  
on of Church Government herewith emit-  
re presented unto, and approved and es-  
ed by the said General Assembly, at  
Iaven, on the 14th of October, 1708.

s Confession of Faith, we offer as our  
ersuasion, well and fully grounded upon  
ly Scripture, and commend the same un-  
ind particularly to the people of our Colo-  
be examined, accepted, and constantly  
ined. We do not assume to ourselves,  
y thing be taken upon trust from us, but  
end to our people these following Coun-

*"that you be immovably and unchangeably  
in the only sufficient, and invariable rule"*

*of religion, which is the Holy Scri  
Canon\* uncapable of addition  
You ought to accout nothing and  
not stand by this rule,† nor any  
will. Do not hold yourselves  
scriptural rites in religion, where  
self doth many times misguide.  
the honour of Religion to resign  
our wisdom and faith to Divine*

*II. That You be determined by  
whole of Religion. That your Fa  
Divine, the Word of God must be to  
it, and the authority of the word th  
You may believe the most imp  
of Faith, with no more than a §  
And this is evermore the cause,  
ciple Faith is resolved into, is any  
holy Scripture. For an orthodox  
resolve his Faith, into education  
the persuasion of others is not an  
than a *Papist, Mahometan, or Pagan*  
for his religion.*

*Pay also unto God the wors  
bear the trial of and receive test  
this rule. Have always in ready  
warrant for all the worship you per  
Believe that worship is accepted  
which is directed unto and con*

---

\* Isa. viii. 20. † Rev. xxi. 18, 1  
Mat. xix. 8, or xliv. 17. § Mat. x  
v. 9. ¶ I. x. 26.

bath the promise of a blessing from the word of God. Believe that worship not divinely commanded is *in vain*,\* nor will answer the necessities and expectations of a christian, and is worshipping, you know not what.† Believe in all divine worship. it is not enough that this or that act of worship is not forbidden in the word of God ; if it be not commanded, and you perform it, you may fear that you will be found guilty and exposed to divine displeasure.‡ *Nadab* and *Abihu* paid dear for offering in divine worship that which the Lord commanded them not. It is an honour done unto Christ, when you account that only decent, Orderly and convenient in his house, which depends upon the institution and appointment of himself, who is the only head and lawgiver of his Church.

III. That you be well grounded in the firm truths of religion. We have willingly taken pains to add the holy scriptures, whereon every point of faith contained in this Confession doth depend, and is borne up by, and commend the same to your diligent perusal, that you be established in the truth and your faith rest upon its proper basis, the word of God.§ Follow the example of the noble Bereans, search the scriptures, grow in grace and the knowledge of Christ, be not children in understanding, but

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\*Mat. xv. 9. †John iv. 22. Jer. vii. 22. ‡Lev. x. 1, 2 § Acts xvii. 10, 11. John v. 89. 2 Pet. ii. 18. 1 Cor. xiv. 20. .

A

men. Labour for a sound confirmed knowledge of these points in the evidence of them. See that they be deeply rooted in your minds and hearts, that so you be not an easy prey such as lie in wait to deceive.\* For the hereof to be condoled is the unhappiness of any ever learning, and never coming, to knowledge of the truth.†

IV. *That having applied the rule of holy scripture to all the Articles of this Confession, found the same upon trial the unchangeable eternal truths of God :‡ You remember and them fast, contend earnestly for them as the once delivered to the saints.* Value them your great charter, the instrument of your salvation, the evidence of your not failing of grace of God, and receiving a crown that deth not away.§ Maintain them, and ever them all your days with undaunted resolution against all opposition, whatever the even and the same transmit safe and pure to posterity : Having bought the truth on no hand it. Believe|| the truth will make you free : I ful is he that hath promised : So shall none away your crown.

Finally, *Do not think it enough that your and order be according to the word of God.*

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\*Eph. iv. 13. 14.. †2 Tim. iii. 7. ‡Re-  
3. Jude 3. §1 Cor. xv. 18. 1 Cor. xvi.  
Psal. lxxviii. 5. ¶John xxiii. 23. John viii.  
Heb. x. 13. Rev. iii. 14.

ordingly.\* It is not enough to believe ou run yourself into the greatest hazard you be careful to live well, and that this l your life and conversation must be agree- the rule of God's word. This is the rule cristian conversation and practical reform-; Rest not in *the form of Godliness, denye power of it.* Stir up an holy zeal, then the things that remain that are ready

Be not carried away with the corrup- temptations, and evil examples of the , but be *blameless and without rebuke, the f God in a froward generation.* ¶ they shall with me in white for they are worthy.

member ye our brethren in this colony, e are a part of that body,|| for which the lence of God hath wrought wonders, and obliged by and accountable for all the mer- ispensed from the beginning of our fath- tling this country until now. *There he with us,*¶ That the practical piety and is religion of our progenitors is exempla- l for our imitation,\*\* and will reflect con- ing shame on us, if we prove degenerate. ord grant that the noble design of our s in coming to this land, may not be for- i by us, nor by our children after us, even

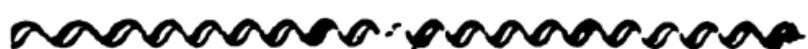
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t. ii, 11, 12. †Gal. vi. 16. Mic. vi. 8. ¶2 iii. 15. Rev. iii. 19. Rev. iii. 2. Phil. ii. ¶Rev. iii. 4. ||Hos. xii. 2, 3. ¶Hos. xii. 2 Tim. i. 5. Job. viii. 8.

the interest of religion which we can never change for a temporal interest without the greatest degeneracy, and most inexcusable sin.\* To conclude the solemn rebuke of Providence from time to time in a series of judgments, and in particular, *the general in the summer past, together with the grievous afflictions of our military undertaking, sickness,rickness and mortality of our camp successfully be improved but by a self-humble consideration of our ways, and a thoroughance of all that is amiss.*† So will the God of our fathers be our God, and he will be a fire round about us, and the Glory in the presence of us in this present and all succeeding ages. AMEN.

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\*Exod. xv. 2, 17. Jer. ii. 21. †Isa. : Gen. xliv. 23. Zach. ii. 5,



# A Confession of Faith.

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## CHAP. I.

### *Of the Holy Scriptures.*

**A**LTHOUGH the light of nature, and the works of creation and Providence, do so manifest the goodness, wisdom, and power of God, as to leave men inexcusable ; *a* yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation : *b* Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church : *c* and afterwards, for the better preserving and propagating of the truth, and for a more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing ; *d* which maketh the Holy Scripture to be most necessary ; *e* those former ways of God's revealing his will to his people, now ceased. *f*

*a Rom.* ii. 14, 15. *Rom.* i. 19, 20. *Psal.* xix.

2, 3. *Rom.* i. 32. *Chap.* ii. 1. *b I. Cor.* i.

. *Chap.* ii. 13, 14. *c Heb.* i. 1, 2. *d Prov.*

## 4 A CONFSSION OF FAITH.

xxii. 19, 20, 21. *Luke* i. 3, 4. *Rom.* xi.  
*Mat.* iv. 4, 7, 10. *Isa.* viii. 9, 20. e II.  
iii. 15. II *Pet.* i. 19. f *Heb.* i. 1, 2.

### II.

Under the name of Holy Scripture, or word of God written, are now contained all books of the Old and New Testament, which are these;

#### OF THE OLD TESTAMENT.

*Genesis, Exodus, Leviticus, Numbers. Deuteronomy, Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Jeremiah, Lamentations, Ezekiel, Daniel, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi.*

#### OF THE NEW TESTAMENT.

*Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Thessalonians, II Thessalonians, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I to Timothy, II to Timothy, Titus, to Philemon, the Epistle to the Romans, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, Revelation.*

## A CONFESSION OF FAITH.

15

All which are given by the inspiration of God, to be the rule of faith and life. *g*

*g Luke xvi. 29, 31. Eph. ii. 20. Rev. xxii. 18, 19. II Tim. iii. 16.*

### III.

The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture ; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings. *h*

*h Luke xxiv. 27, 44. Rom. iii. 2. II Peter, i. 21.*

### IV.

The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof ; and therefore it is to be received because it is the word of God. *i*

*i II. Pet i, 19, 21. II. Tim. iii. 16. I. John v. 9. I. Thes. ii. 13.*

### V.

We may be moved and induced by the testimony of the church, to a high and reverend esteem of the holy scripture ; *k* and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the arts, the scope of the whole, (which is to give

## A CONFESSiON OF FAITH.

glory to God) the full discovery it makes only way of man's salvation, the many other incomparable excellencies, and the entire portion thereof, are arguments whereby it abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. /

& I Tim. ii. 15. / I John, ii. 20, 27. Job xvi. 13, 14. I Cor. ii. 10, 11, 12. Isa. lix. 21

### VI.

The whole counsel of God, concerning things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture; which nothing at any time is to be allowed whether by new revelations of the Spirit, traditions of men, or Nevertheless we acknowledge the inward illumination of the Spirit to be necessary for the saving understanding of such things as are revealed in the word; and there are some circumstances concerning the worship of God, and government of the church, common to human actions and service, which are to be ordered by the light of reason and christian prudence, according to temporal rules of the word, which are always observed. \*

## A CONFESSTION OF FAITH. 17

*m* II Tim. iii. 15, 16, 17. Gal. i. 8, 9. II.  
Thes. ii. 15. *n* John. vi. 45. I Cor. ii. 9, 10,  
11, 12. *o* I Cor. xi. 13, 14, and chap. xiv. 36,  
40.

### VII.

All things in scripture are not alike plain in themselves, nor alike clear unto all; *p* yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means may attain unto a sufficient understanding of them. *q*

*p* II Pet. iii. 16. *q* Psal. cxix. 105, 130.  
Heb. ii. 2.

### VIII.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; *r* so as in all controversies of religion the church is finally to appeal unto them. *s* But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded in the fear of God to read and search

them, & therefore they are to be translated into the vulgar language of every nation where they come, & that the word of God may be made plentifullly in all, they may worship him in an acceptable manner, & and through the comfort of the scriptures may have

r Mat. v. 18. s Isa. viii. 20. A Joh. v. 39, 46. t John, v. 89. u I Cor. 11, 12, 24, 27, 28. w Col. iii. 16. x

## IX.

The infallible rule of interpretation of scripture, is the scripture itself; and therefore when there is a question about the true meaning of any scripture (which is not manifest) it must be searched and known by what it speaketh more clearly. y

y II Pet. 1, 20, 21. Acts, xv. 15.

## X

The Supreme Judge, by whom all controversies of religion are to be determined, decrees of councils, opinions of assemblies, doctrines of men, and private spirits, are to be examined, and in whose sentence we can be no other but the holy scripture, which is to be interpreted by the Spirit, into which scripture our faith is finally resolved. z

z Mat. xxii. 29. 31. Eph. ii. 20.

## CHAP. II.

*Of God, and of the Holy Trinity.*

**T**HREE is but one only *a* living and true God ; *b* who is infinite in being and perfection, *c* a most pure spirit, *d* invisible, *e* without body, parts, *f* or passions, *g* immutable, *h* immense, *i* eternal, *k* incomprehensible, *l* almighty, *m* most wise, *n* most holy, *o* most free, *p* most absolute, *q* working all things according to the counsel of his own immutable and most righteous will, *r* for his own glory, *s* most loving, *t* gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin ; *u* the rewarder of them that diligently seek him ; *w* and withal, most just and terrible in his judgments, *x* hating all sin, *y* and who will by no means clear the guilty. *z*

*a* Deut. vi. 4. I Cor. viii. 4, 6. *b* I Thes. i. 9. Jer. x. 10. *c* Job, i. 7, 8, 9, and xxvi. 14. *d* John, iv. 24. *e* I Tim. i. 17. *f* Deut. iv. 15, 16. John, iv. 24. Luke, xxiv. 39. *g* Acts, xiv. 11, 15. *h* James, i. 17. Mal. iii. 6. *i* I Kings, viii. 27. Jer. xxiii, 23. 24. *k* Rom. i. 20. I. Tim. i. 17. Psal. xc. 2. *l* Psal. cxlv. 3. *m* Gen. xvii. 1. Rev. iv. 8. *n* Rom. xvi. 27. *o* Isa. vi. 3. *p* Psal. cxv. 3. *q* Exod. iii. 14. *r* Eph. i. 11. *s* Rom. xi. 36. *t* I John, iv. 8, 16. *u* Exod. xxxiv. 6, 7. *w* Heb. xi. 6. *x*

## 20 A CONFESSTION OF FAITH

Neh. x. 31. 33. y Psal. vi. 5, 6. z  
xxxiv. 7. Nah. i. 2 3.

### II.

God hath all life, *a* glory, *b* goodness, sedness, *d* in and of himself; and is alone unto himself all-sufficient, not standing i of any creatures which he hath made, *e* riving any glory from them, *f* but only m ting his own glory in, by, unto, and upor He is the alone fountain of all being, of through whom, and to whom are all thi and hath most sovereign dominion over to do by them, for them, or upon them, v ever himself pleaseth. *h* In his sight all are open and manifest ; *i* his knowledge nite, infallible, and independent upon thi ture ; *k* so as nothing is to him conting uncertain. *l* He is most holy in all his co in all his works, and in all his commi To him is due from angels and men, and other creature, whatsoever worship, ser obedience, as creatures, they owe unto th ator, and whatever he is further pleased quire of them. *n*

*a* John, v. 26. *b* Acts, vii, 2. *c* Psal 68. *d* I Tim. i. 15. Rom. iv. 11. *e* Ac 24, 25. *f* Job, xxii. 2, 3. *g* Rom. ii. 1 R. v. 11. I Tim. vi. 15. Dan. i. 25. 35. *i* Heb. iv. 13. *k* Rom. xi. 33. *l* cly. 5. *m* Act. 15. 18. Ez. k. x. *o* 17. Rom. viii. 12. *n* Rev. v.

## A CONFESSTION OF FAITH. 31

### III.

In the unity of the Godhead there be three persons of one substance, power, and eternity; I the Father, God the Son, and God the Holy Ghost. *a* The Father is of none, neither begotten, nor proceeding; the son is eternally begotten of the Father; *b* the Holy Ghost eternal proceeding from the Father and the Son. *c* Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

I John, v. 7. Mat. iii. 16, 17. chap. xxviii.  
II Cor. xiii. 14. *b* John, i. 14, 18. *c* John,  
26. Gal. iv. 6. II Cor. xiii. 14.

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### CHAP. III.

#### *Of God's Eternal Decrees.*

God from all eternity did by the most wise and holy counsel of his own will, freely unchangeably ordain whatsoever comes to pass; *a* yet so as thereby neither is God the author of sin, *b* nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established. *c*

*a* Eph. i, 11. Rom. xi. 33. Heb. vi. 17.

## 82 A CONFESSiON OF FAITH

Rom. ix. 15, 18. b James. ii. 13, 14.  
5. c Acts. ii. 29. ch. viii. 27, 28.  
12. John, x. 11. Prov. xii. 29.

### II.

Although God knows whatsoever is  
to come to pass upon all supposed con-  
tingencies, he not decreed any thing, b  
ut foresaw it as future, or that which was  
to pass, upon such conditions. e

d Acts, xv. 18, 15, and xx vi. 11,  
xvi. 21, 23. e Rom. ix. 11, 13, 16, 18

### III.

By the decree of God, for the mai-  
esty of his glory, some men and angels fa-  
voured unto everlasting life, and othe-  
rs destined to everlasting death. g

f I Tim. i. 21. M. xxv. 41. Eph.  
Prov. xvi. 4. g Rom. ix. 22, 23.

### IV.

These angels and men, thus predesti-  
nated, are particularly and uni-  
formly designed, and their number is so cer-  
tain, that it cannot be either increas-  
ed or diminished. h

h II Tim. ii. 19. John, 13. 18.

### V

Those of mankind that are predesti-  
nated to life, God, before the foundation of

Ibid, according to his eternal and immutable purpose, and the secret counsel and good surte of his will, hath chosen in Christ, univerlasting glory, i out of his mere free ie and love, without any foresight of faith or I works, or perseverance in either of them, ny other thing in the creature, as conditi- or causes moving him thereunto, k and all ne praise of his glorious grac . l

Eph. i. 4, 9, 11. Rom. viii. 30. II Tim. i. I Thes. v. 9. k Rom. ix. 11, 13, 16. Eph. , 9. l Eph. i. 5, 12.

## VI.

As God hath appointed the elect unto glory, hath he by the eternal and most free purpose his will fore-ordained all the means thereun- m Wherefore they who are elected, being en in Adam, are redeemed by Christ, n are effectually called unto fith in Christ by his ikit working in due season, are justified, adopted, sanctified, o and kept bv his power,ough faith unto salvation . p Neither are another redeemed by Christ, or effectually cal- , justified, adopted, sanctified, and saved, but : elect only. q

m I Pet. i. 2. Eph. i. 4, 5, and ch. p. ii. 10. Thes. ii. 13. n I Th . . . , 9, 10. Tit. ii. 14. Rom. viii. 30. Eph. i., v. 11 Thes. ii. 13. p Pet. i. 5. q John, vi. 9.—vi. 64, 65,—viii, 47, 1 x, 26. Rom. viii. 28, to the end. 1 John, ii,

•

## VII.

The rest of mankind, God according to the unsearchable will, whereby he extendeth his power over his creatures, to disdain them to dishonour and to the praise of his glorious

r Mat. xi. 25, 26. Rom. i.

II Tim. ii. 19, 20. Jude, 4.

## VIII.

The doctrine of this high estimation is to be handled with care, so that men attending upon it may from the certain vocation, be assured of it. So shall this doctrine of humility, diligence and abstinence all that sincerely obey the

s Rom. ix. 20, 11, 33. Deut.

i. 10. u Eph. i. 6. Rom. xi

5, and vi. 20. II Pet. i. 10. E

x. 20.

## CHAP. IV.

*Of Creation.*

pleased God the Father, Son and holy Ghost, *a* for the manifestation of the glory is eternal power, wisdom and goodness, *b* in beginning to create and make of nothing world, and all things therein, whether visible or invisible, in the space of six days and very good. *c*

Heb. i. 2. John i. 2. 3. Gen i. 2. Job xxvi. & xxxiii. 4. *b* Rom. i. 20. Jer. x. 12. Psal. 24. & xxxiii. 5, 6.. *c* Gen i. Chap. Heb. 3. Col. i. 16. Acts xvii. 24.

## II.

After God had made all other creatures, he created man, male and female, *d* with reasonable and immortal souls, *e* endued with knowledge, righteousness and true holiness, after his image, *f* having the law of God written in their hearts, *g* and power to fulfil it ; *h* and yet ever a possibility of transgressing, being left the liberty of their own will, which was subject to change. *i* Besides this law written in their hearts, they received a command not to eat the tree of knowledge of good and evil ; *j* whilst they kept they were happy in their communion with God, *k* and had dominion over creatures. *l*

G

*d* Gen. i. 27. *e* Gen. ii. 7. Eccl. xii.  
xxiii. 43. Mat. x. 28. *f* Gen. i. 26. (10  
Eph. iv. 34. *g* Rom. ii. 14, 15.  
vii. 29. *i* Gen. iii. 6. Eccl. vii. 29.  
iii. 8, 9, 10, 11, 23. *j* Gen. i. 26, 28,  
17.

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## CHAP. V.

*Of Providence.*

**G**OD the great creator of all things uphold, *a* direct, dispose, and govern creatures, actions, and things *b* from the greatest even to the least *c* by his most wisely providence, *d* according to his infallible knowledge, *e* and the free and immutable will of his own will, *f* to the praise glory of his wisdom, power, justice, *g* and mercy. *g*

*a* Heb. i. 3. *b* Dan. iv. 34, 35. Psal. 6. Acts xvii. 25, 26 28, 29 Job xxxvii xl, xli, chapters. *c* Mat. x. 29 30, 31. civ. 24. xv. 3. and cxlv. 17. *e* Acts Psal. xciv, 8, 9, 10, 11. *f* Eph. i. 1 xxxiii. 10, 11. *g* Isa. lxiii. 14. Eph. iii. ix. 17. Gen. xlv. 17. Psal. cxlv. 17.

## II.

Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably and infallibly; & yet by the same providence he ordereth them to fall out, according to the nature of the second causes, either necessarily freely or contingent-  
ly.  
*i*

*k* Acts ii. 23. *i* Jer. xxxi. 35. Exod. xxi. 13. Gen. viii. 22. Deut. xix. 5. *l* Kings xxii. 28, 24. Isa. x. 6, 7.

## III.

God in his ordinary providence maketh use of means, & yet is free to work without, & above, & against them at his pleasure. *n*

*k* Acts xxvii. 31, 44. Isa. iv: 11. Hos. ii. 21, 22. *l* Hos. i. 7. Mat. iv. 4. Job xxxiv. 10. *m* Rom. iv. 19, 20, 21. *n* II Kings vi. 6. Dan. iii. 37.

## IV.

The almighty power, unsearchable wisdom and the infinite goodness of God, so far manifest themselves in his providence, in that his determined counsel extendeth itself even to the first fall and all other sins of angels and men. *e* (and that not by a bare permission) *f* which also he most wisely and powerfully boundeth. *g* and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, *r* yet so as the sinfulness thereof proceedeth only

## 23 A CONFESSiON OF F.

from the creature, and not from G  
ing most holy and righteous, nei  
can be the author or approver of s  
o Rom. xi. 32, 33, 34. II Sam. 3  
I Chron. xxi. 1. I Kings ii. 3, 22,  
x. 4, 13, 14. II Sam. vi. 10. Acts  
iv. 27, 28. p Acts xiv. 16. q Pst  
II Kings xix. 28. r Gen. i. 20 Isa  
s Jam. i. 13, 14, 17. I John ii.  
21.

### V.

The most wise, righteous and g  
doth oftentimes leave for a season l  
dren to manifold temptations, and  
tion of their own hearts, to chasti  
their former sins, or to discover un  
hidden strength of corruption, and  
of their hearts, that they may be hu  
to raise them to a more close and  
pendence for their support upon  
to make them more watchful agai  
occasions of sin, and for sundry ot  
holy ends. u

s II Chron. xxxii. 25, 26, 31. II  
l. u II Cor. xii. 7, 8, 9. Psa. l  
Psa. lxxvii. 1, 10, 12. Mark xiv.  
end. John xxi. 15, 16, 17.

### VI.

As for those wicked and ungodly  
God as a righteous judge, for form

## A CONFESSTION OF FAITH.

29

and and harden, w from them he not only withdraweth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, x but sometimes so withdraweth the gifts which they had. y and exposeth them to such objects, as their corruption makes occasion of sin ; z and withdraweth gives them over to their own lusts, the temptations of the world, and the power of Satan, a whereby it comes to pass that they harden themselves under those means even which God meth for the softening of them. b

w Rom. i. 24, 26, 28. Rom. xi. 7, 8. x Deu. xxix. 4. y Mat. xiii. 12. Mat. xxv. 29. z Deu. ii. 30. II Kings viii. 12, 13. a Psa. viii. 1, 12. b Exod. vii. 3. and viii. 15, 33. II Cor. iii. 14, 16. Isa. viii. 14. I Pet. ii. 7, 8. Isa. xvi. 2, 10. with Acts xxviii. 26, 27.

### VII.

As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposes all things for the good thereof. c

c I Tim. iv. 10. Amos ix. 8, 9. Rom. viii. 28. Isa. xliv. 3, 4, 5, 14.

## CHAP. VI.

*Of the fall of Man, of Sin, and of  
the punishment thereof.*

**G**OD having made a covenant with life thereupon, *a* with our first parents and all their posterity in them, seduced by the subtlety and temptation of the devil, did wilfully transgress the law of creation, and break the covenant in eating of the forbidden fruit: *c*.

*a* Rom. x. 5. *b* Rom. v. 12, 13, 21, 22. *c* Gen. iii. 13. II Cor. xi.

## II.

By this sin they, and we in the original righteousness and comeliness of God, *d* and so became dead in sin, defiled in all the faculties and parts of the body. *f*

*d* Gen. iii. 6, 7, 8. Eccl. vii. 29. *e* Gen. ii. 17. Eph. iii. 1. *f* Tit. i. 1. Jer. xvii. 9. Rom. iii. 10, to 19.

## III.

They being the root, and by Government standing in the room and steadiness kind, the guilt of this sin was imprinted upon the corrupted nature conveyed to all the

## A CONFESSTION OF FAITH.

Si

descending from them by ordinary generation. *h*

*g* Gen. i. 27, 28. Gen. ii. 16, 17. Acts xvii. 6. Rom. v. 12, 15, 16, 17, 18, 19. 1 Cor. xv. 1, 22, 45, 49. *h* Psal. li. 5. Gen. v. 3. Job xiv. 4. and xv. 14.

### IV.

From this original corruption whereby we are utterly indisposed, disabled and made opposite to all good, *i* and wholly inclined to all evil. *j* do proceed all actual transgressions. *k*

*i* Rom v. 6, and viii. 7, and vii. 18. Col. i. 21. *k* Gen. vi. 5. and viii. 21. Rom. iii. 10, 11, 12. *l* Jam. i. 14, 15. Eph. ii. 2, 3. Mat. xv. 19.

### V.

This corruption of nature during this life, doth remain in those that are regenerated; *m* and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin. *n*

*m* I John i. 8 10. Rom vii. 14, 17, 18, 23. Jam. iii. 2. Pro. xx. 9. Eccl. vii, 20. *n* Rom. viii. 5, 7, 8, 25. Gal. v. 17.

### VI.

Every sin both original and actual, being a transgression of the righteous law of God, and contrary thereunto, *o* doth in its own nature bring guilt upon the sinner, *p* whereby he is

bound over to the wrath of God,  
of the law, *r* and *so* made subje  
with all miseries spiritual, *s* tempor  
nal. *w*

*o* J John, iii. 4. *p* Rom. xx. 15  
*19.* *q* Eph ii. 3. *r* Gal. iii. 10.  
*t* Eph. iv. 18. *u* Rom. viii. 20. *I*  
*w* Mat, xxv. 41. II Thes. i. 9.

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## CHAP. VII.

*Of God's Covenant with*

THE distance between God at  
ure is so great, that althoug  
creatures do owe obedience to him  
ator, yet they could never have at  
ward of life, but by some volunta  
sion on God's part, which he ha  
sed to express by way of covenant  
*a* Isa. xi. 13, 14, 15, 16, 17. Jo  
Psa. cxiii. 56, and c. 2, 3. Job xi  
xxxv. 7, 8. Luke xvii. 10, Acts :

## II.

The first covenant made with  
covenant of works, *b* wherein life

## A CONFÉSSION OF FAITH.

35

Adam, and in him to his posterity, c upon condition of perfect and personal obedience. d  
d Gal. iii. 12. c Rom. x. 5, and v. 12 to 27.  
Gen. ii. 17. Gal. 3. 10.

### III.

Man by his fall having made himself unceasable of life by that covenant, the Lord was pleased to make a second, e commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved, f and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe. g

e Gal. iii. 21. Rom. iii. 20, 21. Gen iii. 5.  
Lea. xii. 6. f Mark xv. 15, 16. John iii. 16.  
Rom. x. 6, 10. Gal. iii. 11. g Ezek. xxxiv.  
6, 27. John vi. 44, 45.

### IV.

This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. h  
h Heb. vii. 22. and ix. 15, 16, 17. Luke xxii.  
30. I Cor. xi. 25.

### V.

Although this covenant hath been differently

and variously administered in respect of  
nances and institutions in the time of  
and since the coming of Christ in the  
yet for the substance and efficacy of it,  
spiritual and saving ends, it is one and the  
upon the account of which various de-  
tions it is called the old and new testam-  
*i* II Cor. iii. 6, 7, 8, 9. Heb. xii. 11  
Col. ii. 11, 12. I Cor. v. 7, 8, and xi. 25  
iii. 3. Eph. iv. 5. Jer. xxxi. 33, 34. R  
21, 22, 30, and i. 16. *ii* Cor. iii. 6, 1

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## CHAP. VIII.

*Of Christ the Mediator;*

**I**T pleased God in his eternal pur-  
choose and ordain the Lord Jesus  
begotten son, according to a covenant  
between them both, to be the Mediator  
God and man; *a* the prophet, *b* priest  
*c* king, *d* the head and saviour of his  
the heir of all things, *f* and judge of the  
unto whom he did from all eternity gi-  
ple to be his seed, *h* and to be by him  
redeemed, called, justified, sanctified and  
glorified. *i*

*e* Isa. xliii. 1. I Pet. i. 19, 20. John

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*m.* iii. 5. *b* Acts iii. 22. *c* Heb. v. 5, 6.  
*n.* ii. 6. Luke i. 38. *e* Eph. v. 23. *f* Heb.  
*g* Acts xvii. 31. *h* John xvii. 6. Psal.  
30. Isa. liii. 10. *i* I Tim. ii. 6. Isa. Iv.  
*l* Cor. i. 30.

### II

The son of God the second person in the  
inity, being very and eternal God of one  
tance and equal with the father, did, when  
fulness of time was come, take upon him  
is nature, *k* with all the essential proper-  
and common infirmities thereof, yet within-  
sin, *l* being conceived by the power of the  
Ghost in the womb of the virgin Mary,  
her substance; *m* so that two whole perfect  
distinct natures, the Godhead and the man-  
d, were inseparably joined together in one  
ion, without conversion, composition or con-  
m; *n* which person is very God and very  
yet one Christ, the only Mediator between  
I and man. *o*

John i. 14, 17, and v. 20. Phil. ii. 6. Gal. iv.  
*p* Heb. ii. 14, 16, 17, and iv. 15. *m* Luke  
1, 31. 35. Gal. iv. 4. *n* Luke i. 35. Rom.  
5. Col. ii. 9. I Pet. iii. 18. I Tim. iii. 16.  
*o* v. 1. 31. I Tim. ii. 5.

### III.

The Lord Jesus Christ in his human nature  
is united to the divine in the person of the  
was sanctified and anointed with the holy

spirit above measure, *h* having in him all the treasures of wisdom and knowledge, *g* in whose it pleased the father that all fulness should dwell, *r* to the end that being holy, harmless, undefiled and full of grace and truth, *s* he might be thoroughly furnished to execute the office of a mediator and surety; *t* which office he took unto himself, but was thereunto called by his father, *u* who also put all power and judgment into his hand, and gave him commandment to execute the same. *w*

*h* Ps. l. xlv. 1. John iii. 34. *g* Col. ii. 3. Col. i. 19. *s* Heb. vii. 26. John i. 14. *t* Act. x. 38. Heb. xii. 24, and vii. 22. *u* Heb. v. 5. *w* John v. 21, 27. Mat. xxviii. 18. Act. ii. 36.

#### IV.

The office the Lord Jesus Christ did most willingly undertake, *x* which, that he might discharge he was made under the law, *y* and did perfectly fulfil it, *z* and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, *a* and most painful sufferings in his body, *b* was crucified and died, *c* was buried and remained under the power of death yet saw no corruption, *d* on the third day he rose from the dead *e* with the same body in which he suffered, *f* with which also he ascended into Heaven, and there sitteth at the right

ther, *g* making intercession, *h* and  
*i* judge men and angels at the end

*j* 7, 8. Heb. x. 5 to 10. John, x. 18.  
*k* Gal. iv. 4. *l* Mat. iii. 15 and v.  
*m* xvi. 37, 38, and xxvii. 46. Luke  
Mat. xxvi. 27. *n* Phil. ii. 8. *o*  
24, 27, and xiii, 37. Rom. vi. 9.  
*p* 4. *q* John, xx. 25, 27. *r* Mark,  
*s* i. viii, 34. Heb. ix, 24, and vii. 25.  
*t*, 10. Acts, i, 11, and x, 42. Mat.  
*u* 2. Jude, 6. II Pet. ii. 4.

V.

esus, by his perfect obedience and  
himself, which he, through the eter-  
nity offered up unto God, hath fully  
justice of God, *k* and purchased  
ciliation, but an everlasting inher-  
itingdom of heaven, for all those  
whoer hath given unto him. *l*

*m* 19. Heb. ix, 14, 16, and x. 14.  
*n* m. iii, 25, 26. *o* Col. i, 19, 20.  
*p* 6. Eph. i, 11, 14. John, xvii, 2.  
*q* 5.

VI.

he work of redemption was not  
bought by Christ till after his incor-  
poration; the virtue, efficacy and benefits  
communicated to the elect in all  
eternity, from the beginning of the  
world.

D

38      A CONFESSION OF F

world, in and by those promises, t  
sacrifices, wherein he was revealed,  
to be the seed of the woman, which  
the serpent's head, and the lamb :  
beginning of the world, being yes  
day the same, and forever. *m*

*m Gal. iv, 4, 5. Gen. iii, 15. Re  
xiii, 8.*

VII.

Christ in the work of mediation  
ding to both natures, by each natu  
which is proper in itself ; & yet by  
unity of the person, that which is  
nature, is sometimes in scripture  
the person denominated by the ot  
*n Heb. ix. 14, 15. I Pet. iii, 18  
28. John, iii, 13. I John, iii, 16.*

VIII.

To all those for whom Christ h  
redemption, he doth certainly and  
ply and communicate the same, /  
cession for them, & and revealing  
and by the word, the mysteries  
effectually persuading them by hi  
lieve and obey, and governing th  
his word and Spirit, & overcoming  
mies by his almighty power and  
such manner and ways as are m  
to his wonderful and unsearchi  
tion. :

## A CONFESSTION OF FAITH. 39

**a** John, vi, 37, 39, and x, 15, 16. **g** I John, 1. Rom. viii, 34. **r** John, xv, 13, 15. Eph. i, 8, 9. John, xvii, 6. **s** John, xiv, 16. Heb. xii, 12. **II Cor.** iv, 13. Rom. viii, 9, 14. and xv, 18, 29. John. xvii, 17. **t** Psal. cx, 1. I Cor. xv, 25. **u** Psal. iv, 2, 3. Col. ii, 15.

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### CHAP. IX.

#### *Of Free Will.*

**G**OD hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil. **a**

**e** Mat. xvii. 12. Jam. i. 14. Deut. xxx. 19.

#### II.

Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God; **b** but yet mutually, so that he might fall from it. **c**

**b** Gen. i. 26. Eccl. vii. 29. Gen. iii. 6. **c** Gen. iii, 16, 17.

#### III.

*Man by his fall into a state of sin, hath who-*

ly lost all ability of will to any accompanying salvation. *d* so as a being altogether averse from that dead in sin. *f* is not able by his own to convert himself, or to prepare himself unto. *g*

*d* Rom. v. 6. John xv. 5. *e* Rom. 12. *f* Eph. ii. 1-5. Col. ii. 13. *g* Eph. ii. 65. Eph. ii. 2, 3, 4, 5. I Cor. ii. 14-4, 5.

#### IV.

When God converts a sinner, and brings him into the state of grace, he brings him out of his natural bondage under sin. His grace alone enables him freely to do that which is spiritually good that by reason of his remaining in sin doth not perfectly nor only will the good but doth also will that which is evil. *h* Col. i, 13. Phil. ii, 13. *i* Rom. viii, 13. Gal. v, 17. Rom. vii, 15, 18, 19,

#### V.

The will of man is made perfectly free to good alone in the state of grace only. *l*

CHAP. X.

*Of Effectual Calling.*

ALL those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call *a* by his word and spirit, *b* out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, *c* enlightening their minds spiritually and savingly to understand the things of God, *d* taking away their heart of stone, and giving unto them an heart of flesh. *e* Renewing their wills and by his almighty power determining them to that which is good, *f* and effectually drawing them to Jesus Christ: *g* yet so as they come most freely, being made willing by his grace. *h*

*a* Rom. viii. 30, and xi. 7. Eph. i, 10, 11. *b* II Thess. ii, 13, 14. II Cor. iii, 3, 6. *c* Rom. viii, 7. Eph. ii, 1, 2, 3, 4, 5. II Tim. i, 9, 10.

*d* Acts xxvi, 18. Col. ii, 10, 11. Eph. i, 17, 18.

*e* Ezek. xxxvi, 26. *f* Ezek. xi. 19. Phil. ii, 13.

Deut. xxx, 6. Ezek. xxxvi, 27. *g* Eph. i, 19.

John vi, 44, 45. *h* Cant. i, 4. Psal. cx, 8. John vi, 37. Rom. vi, 16, 17, 18.

II.

This effectual call is of God's free and especial grace alone, not from any thing at all wherein in man, *i* who is altogether passive thereto.

until being quickened and reue  
Spirit, *k* he is thereby enabled  
call, and to embrace the grace o  
veyed in it. *l.*

*i* II Tim. i, 9. Tit. iii, 4, 5.  
*g.* Rom. ix, 11. *k* I Cor. ii, 14  
Eph. ii, 5. *l* John vi, 37. Ezek. :  
viii, 9. John v. 25.

### • III.

Elect infants dying in infancy  
ted and saved by Christ, *m* who  
and where, and how he pleaseth  
all other elect persons who a  
being outwardly called by the n  
word. *o*

*m* Luke xviii, 15, 16, and Act  
John iii, 5, and I John v. 22, c  
viii, 9. *n* John iii, 8. *o* I John  
12,

### IV.

Others not elected, although  
called by the ministry of the we  
have some, common operations  
yet not being effectually drawn  
they neither do nor can come up  
therefore cannot be saved; *r* if  
men not professing the Christian  
saved in any other way whatsoev  
er so diligent to frame their liv  
the light of nature, and the law.

They do profess ; *s* and to assert and maintain  
what they may, is very pernicious, and to be de-  
fected. *s*

*a* Mat. xxiii, 14, *g* Mat. vii, 22, and xiii, 20,  
*b* Heb. vi, 4, 5. *r* John vi, 64, 65, 66, and  
xi, 24. *s* Acts iv, 12. John xiv, 6. Eph. ii,  
*d* John iv, 22, and xvii, 3. *t* II John ix, 19,  
*e* I Cor. xvi, 22. Gal. i, 6, 7, 8,

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## CHAP. XL

*Of Justification.*

THOSE whom God effectually calleth, he  
also freely justifieth, *a* not by infusing  
righteousness into them, but by pardoning  
their sins and by accounting and accepting their  
persons as righteous not for any thing wrought  
in them, or done by them, but for Christ's sake  
alone ; nor by imputing Faith itself, the act of  
believing, or any other evangelical obedience to  
them, as their righteousness, but by imputing  
Christ's active obedience to the whole law, and  
passive obedience in his sufferings and death,  
as their whole and sole righteousness, *b* they  
receiving and resting on him and his righte-  
ousness by faith ; which faith they have not of  
themselves, it is the gift of God. *c*

*a Rom. viii, 30, and iii, 24.  
5, 6, 7, 8. II Cor. v, 19, 21. R  
25, 27, 28. Tit. iii, 5. 7. Eph.  
6. I Cor. ii, 30, 31. Rom. v,  
Acts x, 44. Gal. ii, 16. Phil. ii  
38, 39. Eph. ii, 7, 8.*

## II.

Faith thus receiving and res  
and his righteousness, is the alo  
justification ; *d* yet it is not alo  
justified, but is ever accompani  
saving graces, and is no dead  
keth by love. *e*

*d John, i, 12. Rom. iii, 20, a  
ii, 17, 22, 26. Gal. v, 6.*

## III.

Christ by his obedience and  
discharge the debt of all those  
ed, and did by the sacrifice of  
blood of his Cross, undergoing  
the penalty due unto them, mak  
and full satisfaction to God's ju  
half : *f* Yet inasmuch as he wa  
father for them, *g* and his obedi  
faction accepted in their stead,  
ly, not for any thing in them. *h* It  
is only of free grace, *i* that botl  
tice and rich grace of God mig  
in the justification of sinne's. *k*

*f Rom. v, 8, 9, 10, 19. I Tim.*

10. 14. Dan. ix. 24. 26. Isa. liii, 4 5, 6. 10.  
 12. g Rom. viii, 32. h II Cor. v, 21. Mat.  
 17. Eph. v, 2. i Rom. iii, 24. Eph. i, 7. k  
 Rom. iii, 26. Eph. ii, 7.

## IV:

God did from all eternity agree to justify all  
 the elect, l and Christ did in the fulness of time  
 die for their sins, and rise again for their justifi-  
 cation : m nevertheless they are not justified  
 personally until the holy Spirit doth in due time  
 usually apply Christ unto them. n

l Gal. iii, 8. I Pet. i, 2, 19, 20. Rom. viii,  
 30. m Gal. iv, 4. I Tim. ii, 6. Rom. iv. 25.  
 Col. i, 21, 22. Gal. ii, 16. Tit. iii, 4, 5, 6,

## V.

God doth continue to forgive the sins of those  
 who are justified ; o and although they can ne-  
 ver fall from that state of justification, p yet  
 they may by their sins fall under God's fatherly  
 displeasure : and in that condition they have  
 not usually the light of his countenance resto-  
 red unto them, until they humble themselves,  
 confess their sins, beg pardon, and renew their  
 faith and re-pentance. q

o Mat. vi, 12. I John i, 7, 9, and ii, 1, 2. p  
 Luke xii, 32. John x. 28. Heb. x, 14. q Psal.  
 xxxix, 31. 32. 33, and li, 7, 8. 9, 10, 11. 12,  
 and xxxii, 5. Mat. xxvi, 75. I Cor. xi, 30, 31.  
 q Luke i, 20.

## VI.

The justification of believers under the Old Testament was in all these respects one and the same with the justification of the believers under the New Testament. <sup>r</sup>

<sup>r</sup> Gal. iii, 8, 9, 13, 14. Rom. iv, 22, 23, 24. Heb. xiii. 8.

## CHAP. XII.

*Of Adoption.*

ALL those that are justified, God vouchsafeth in, and for his only son Jesus Christ to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, *b* have his name put upon them, *c* receive the spirit of adoption, *d* have access to the throne of grace with boldness, *e* are enabled to cry *Abba Father*, *f* are pitied, *g* protected, *h* provided for, *i* and chastened by him as by a father, *k* yet never cast off, *l* but sealed to the day of redemption, *m* and inherit the promises *n* as heirs of everlasting salvation. *o*

*a* Eph. i, 5. *b* Gal. iv, 4, 5. Rom. viii, 17. John i, 12. *c* Jer. xiv, 9. II Cor. vi, 14. Rev. ii, 12. *d* Rom. viii, 15. *e* Eph. iii, 12. Rom.

## A CONFESSTION OF FAITH. 47

*i.* *f* Gal. iv, 6. *g* Psal. ciii, xiii. *h* Prov. v, 26. *i* Mat. vi, 30, 32. I Pet. v, 7. *k* *j.* xii, 6. *l* Lam. iii, 3. *m* Eph. iv, 30. *n* *t.* vi, 12. *o* I Pet. i, 3, 4. Heb. i, 14.

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### CHAP. XIII.

#### *Of Sanctification.*

THEY that are effectually called and regenerated, being united to Christ, having new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, *a* are also further sanctified really and tonally through the same virtue by his word *b* spirit dwelling in them, *b* the dominion of whole body of sin is destroyed, *c* and the se ill lusts thereof are more and more weakened mortified, *d* and they more and more quickened strengthened in all saving graces, *e* to the tice of all true holiness, without which no shall see the Lord *f*

I Cor. vi, 11. Acts xx, 32. Phil. iii, 10. n. vi, 5, 6. *b* John xvii, 17. Eph. v. 26. Hess. ii, 13. *c* Rom. vi, 6, 14. *d* Gal. v, Rom. viii, 13. *e* Col. i, 11. Eph. iii, 16, 18, 19. *f* II Cor. vii, 1. Heb. xii, 14.

48      A CONFESSION OF

II

This sanctification is through man, *g* yet imperfect in this life, still some remnants of corruption *h* whence arises a continual and *i* war, the flesh lusting against the spirit against the flesh *j*.

*g* I Thess. v, 23. *h* I John i, 1  
18, 23. Phil. iii, 12. *i* Gal. v, 1  
11.

III:

In which war although the re  
ruption for a time may much *k*  
through the continual supply of *l*  
the sanctifying spirit of Christ,  
ate part doth overcome *m* and so th  
in grace, *m* perfecting holiness  
God. *n*

*k* Rom. vii, 23. *l* Rom. vi, 14  
14. Eph. iv, 15, 16. *m* II Pet. iii  
Cor. iii. 18. II Cor. vii, 1.

## A CONFESSTION OF FAITH.

40

in hearts, *b* and is ordinarily wrought by the ministry of the word; *c* by which also, and by administration of the seals, prayer, and other means, it is increased and strengthened.

*d* Heb. x, 39. *b* II Cor. iv, 13. Eph. i, 17, 19, and ii, 8. *c* Rom. x, 14, 17. Acts, 32. Rom. iv, 11. Luke xvii, 5. Rom. i, 17. *d* I Pet. ii, 2.

### II.

By this Faith, a christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein, *e* and both differently upon that which each particular passage thereof containeth, yielding obedience to the commands, *f* trembling at the threatenings, *g* and embracing the promises of God for this life, and that which is to come. *h*

The principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life by virtue of the covenant of grace. *i*  
John iv, 42. I Thess. ii, 13. I John v, 10. *s* xxiv, 14. *f* Rom. xvi, 26. *g* Isa. lxvi. 2. *eb.* xi, 13. I Tim. iv, 8. *i* John i, 12. Acts, 31 Gal. ii, 20. Acts xv, 11.

### III.

This faith although it be different in degrees, and may be weak or strong, *k* yet it is in least degree of it different in the kind or

E

*k* Heb. v, 13, 14. Rom. iv, 19,  
30, and viii, 10. *l* Job viii, 13.  
*m* Luke xxii, 31 32. Eph. vi, 16.  
5. *n* Heb. vi, 11, 12, and x, 22.  
**Heb xii, 2.**

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## CHAP. XV.

### *Of Repentance unto Life and*

**S**UCH of the elect as are conve-  
years, having sometime lived  
of nature, and therein served di-  
pleasures, *a* God in their effectual  
them repentance unto life. *b*

*a* Eph. ii, 1, 2, 8. Tit. iii, 8, 4.

## A CONFESSiON OF FAITH. 51

the power and deceitfulness of their corruptions dwelling in them, *d* with the prevalency of temptation, *e* fall into great sins and provocations; *f* God hath in the covenant of grace mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation. *g*

*e* I Kings viii, 46. Eccl. vii, 20. Jam. iii, 2. Psal. lxxv, 3, and xl, 12. Rom. vii, 21, 23. Jer. xvii, 9. Heb. iii, 13. *c* Mat. vi, 13. Luke xxii, 31. *f* II Sam. xi, 27. Luke xxii, 57, 58, 59. *g* Luke xxii, 32, 61, 62. I John i, 9.

### III.

This saving repentance is an evangelical grace, *h* whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, *i* doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self abhorrency, *k* praying for pardon and strength of grace, *l* with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well pleasing in all things. *m*

*h* Zech. xii, 10. Acts xi, 18. *i* John xvi, 7, 8, 9. Ezek. xviii, 30, 31, and xxxvi, 31. Psal. li, 4, I John iii, 4. *k* Zech. xii, 10. Jer. xxxi, 18, 19. Joel ii, 12, 13. Isa. xxx, 22. Amos v, 15. Psal. cxix, 128. Ezek. vi, 9. II Cor. vii, 11. *l* Psal. li, per tot. *m* Psal. cxix, 6, 9, 106. II Kings xxiii, 25. Col. i, 10.

## A CONFESSION OF FAITH.

### IV.

As repentance is to be continued through<sup>t</sup> the whole course of our lives, n upon the account of the body of death, and the motions thereon, it is every man's duty to repent of his past known sins particularly. <sup>t</sup>

Mat. vi, 11, 12. Psal. li, 17. o Rom. viii, 15, 17, 18, 19, 20, 21, 23, 24. Gal. v, 17. sal. xix, 13, and xviii, 23, and li, 4. Lk. xvi, 8. I Tim. i, 13, 15.

### V.

Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation ; r yet there is no sin so great that it shall bring damnation on them who truly repent ; & which makes the constant preaching of repentance necessary. <sup>t</sup>

I Pet. i, 5. r Rom. vi, 23, and v, 12. Mat. xxv, 36. s Isa. lv, 7. Rom. viii, 1. Isa. i, 16. t Mark i, 15. Acts xx, 21.

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CHAP. XVI.*Of Good Works.*

GOOD works are only such as God hath commanded in his holy word, *a* and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. *b*

*a* Mic. vi, 8. Rom. xii, 2. Heb. xiii, 21. *b* Mat. xv, 9. Isa. xxix, 13. Rom. x, 2. Job xvi, 1. I Sam. xv, 21, 22, 23. I Pet. i, 8.

## II.

These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, *c* and by them believers manifest their thankfulness, *d* strengthen their assurance, *e* edify their brethren, *f* adorn the profession of the gospel, *g* stop the mouths of the adversaries, *h* and glorify God, *i* whose workmanship they are created in Christ Jesus hereunto, *k* that having their fruit unto holiness they may have the end eternal life. *l*

*c* James ii, 18, 22. *d* Psal. cxvi, 12, 13. I Pet. ii, 9. *e* I John ii, 3, 5. II Pet. i, 5, 6, 7, 8, 9, 10. *f* II Cor. ix, 2. Mat. v, 16. *g* Tit. i, 5, 9, 11, 12. I Tim. vi, 1. *h* I Pet. ii, 15.

*i* I Pet. ii, 12. Phil. i. 11. John xv, 8. *kE*  
ii, 10. *l* Rom. vi, 22.

### III.

Their ability to do good works is not al themselves but wholly from the spirit of Chi m And that they may be enabled thereunto, sides the graces they have already receiv there is required an actual influence of the holy Spirit to work in them to will and to d his good pleasure ; n yet are they not bound to grow negligent, as if they were not bound perform any duty, unless upon a special t ion of the Spirit, but they ought to be dilig in stirring up the grace of God that is them o

*m* John xv, 4, 6. Ezek. xxxvi, 26, 27, *nP*  
ii, 13, and iv, 13. II Cor. iii, 5. *o* Phil. ii,  
Heb. vi, 11, 12. II Pet. i, 3, 5, 10, 11.  
lxiv, 7. II Tim. i, 6. Acts xxvi, 6, 7. Jude  
21.

### IV.

They who in their obedience attain to greatest height which is possible in this are so far from being able to supererogate, to do more than God requires, as that they short of much, which in duty they are bo to do. *p*

*n* Luke xvii, 10. Neh. xiii, 22. Job ix, 2  
Gal. v, 17.

## V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come ; and the infinite distance that is between us and God, whom in them we can neither profit nor satisfy for the debt of our former sins ; q but when we have done all we can, we have done but our duty, and are unprofitable servants : r And because as they are good, they proceed from his Spirit, s and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgments. t

q Rom. iii, 20, and iv, 2, 4, 6. Eph. ii, 8, 9: Tit. iii, 5, 6, 7. Rom. viii, 18. Psal. xvi, 2. Job xxxii, 23, and xxxv, 7, 8. r Luke xvii, 10. s Gal. v, 22, 23. t Isa. lxiv, 6. Gal. v, 17. Rom. vii, 15, 18. Psal. cxliii, 2, and cxxx, 3.

## VI.

Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, u not as though they were in this life wholly unblameable and unreprovable in God's sight, w but that he looking upon them in his son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. x

u Eph. i, 6. I Pet. ii, 5. Exod. xxviii, 38. Gen.

iv. 4. Heb xi, 4. w Job ix, 20. Psal. cxlii, 1.  
Phii. iii, 12. x Heb. xiii, 20, 21. II Cor. viii,  
12. Heb. vi, 10. Mat. xxv, 21, 28.

## VII.

Works done by unregenerate men although  
for the matter of them they may be things  
which God commands, and of good use both  
to themselves and to others : y yet because they  
proceed not from an heart purified by faith,  
nor are done in a right manner, according to  
the word, a nor to a right end, the glory of God  
b they are therefore sinful, and cannot please  
God, nor make a man meet to receive grace  
from God ; c yet their neglect of them is more  
sinful and displeasing to God. d

y II Kings x, 30, 31. I Kings xxi, 27, 29.  
Phil. i, 15, 16, 18. z Gen. iv, 5. Heb. xi, 4, 6.  
a I Cor. xiii, 3. Isa. i, 12. b Mat. vi, 2, 5, 16.  
c Hag. ii, 14. Tit, i, 15. Amos v, 21, 22. Hos.  
i, iv. Rom. ix, 16. Tit. iii, 5. d Psal. xiv, 4,  
and xxxvi, 3. Job xxi, 14, 15. Mat. xxv, 41,  
42, 43, 45. Mat. xxvii, 23.

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## CHAP. XVII.

### *Of the Perseverance of the Saints.*

THEY whom God hath accepted in his beloved, effectually called and sanctified by Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved. *a*

*a* Phil. i, 6. II Pet. i, 10. John, x, 28, 29. John, iii, 9. I Pet. i, 5, 9.

### II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father *b* upon the efficacy of the merit and intercession of Jesus Christ, *c* and union with him, *d* the oath of God, *e* the abiding of his Spirit, and the seed of God within them, *f* and the nature of the covenant of grace, *g* from all which ariseth also the certainty and infallibility thereof. *h*

*b* II Tim. ii, 18, 19 Jer. xxxi. 33. *c* Heb. x, 10, 14, and xiii, 20, 21 and ix, 12, 13, 14, 15. Rom. viii, 33, to end. John, xvii, 11, 24. Luke, xii, 32. *d* John, xvii, 21. *e* He-

## 58 A CONFESSION OF FAITH.

brews, vi, 17, 18. Psal. lxxxix, 35, 36. *f* Joh  
xiv, 16, 17. I John, ii, 27, and iii, 9. *g* Joh  
xxxii, 40. *h* John, x, 28. II Thes. iii, 3. I Joh  
ii, 19.

### III.

And though they may through the temptation of Satan, and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall to grievous sins, *i* and for a time continue therein, *k* whereby they incur God's displeasure and grieve his holy Spirit, *m* come to have the graces and comforts impaired, *n* have the hearts hardened, *o* and their consciences waded, *p* hurt and scandalize others, *q* and bring temporal judgments upon themselves, *r* they are and shall be kept by the power of God through faith, unto salvation. *s*

*i* Mat. xxvi, 70, 72, 74. *k* Psal. li, title, verse 14. *l* Isa. lxiv, 5, 7, 9. II Sam. xi, *m* Eph. iv 30. *n* Psal. li, 8, 10, 12. Rev. ii, Cant. v, 2, 3, 4, 6. *o* Isa. lxiii, 17. Mark, 52, and xvi, 14. *p* Psal. xxxii, 3, 4, and li, *q* II Sam. xii, 14. *r* Psal. lxxxix, 31, 32. I Cor. xi, 30, 31, 32. *s* I Pet. i, 5. I Thes. 5, 23.

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CHAP. XVIII.

*Of the Assurance of Grace and Salvation.*

**A**LTHOUGH temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and late of salvation, *a* which hope of theirs shall perish ; *b* yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, *c* and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. *d*

*a* Job, viii, 13, 14. Mic. iii, 11. Deut. xxix, 9. John, viii, 41. *b* Mat. vii, 22, 23. *c* I John, ii, 3, and iii. 14, 18, 19, 21, 24, and v, 13. *d* Rom. v, 2, 5.

II.

This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope ; *e* but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the gospel, *f* and also upon the inward evidences of those graces, unto which promises are made, *g* and on the immediate

## • A CONFESSTION OF FA

witness of the Spirit, testifying ou  
and as the fruit thereof, leaving the  
humble and holy. *i*

*e* Heb. vi, 1 , 19. *f* Heb. x, 19  
iii. 22. *g* II Pet. i, 4, 5, 10, 11. I  
and iii, 14. II Cor. i, 12. *h* Rom.  
*i* Psal. li, 12, 17. II Cor. vii, 1.

### III.

This infallible assurance doth no  
to the essence of faith, but that a t  
may wait long :nd conflict with n  
ties before he be partaker of it ;  
enabled by the Spirit to know the t  
are freely given him of God, he n  
extraordinary revelation, in the rigl  
dinary means, attain thereunto. /  
fore it is the duty of every one, to  
gence to make their calling and ele  
that thereby his heart may be  
peace and joy in the Holy Ghost,  
thankfulness to God, and in s  
cheerfulness in the duties of obe  
proper fruits of this assurance ; n  
from inclining men to looseness. *c*

*k* I John, v, 13. Isa. l, 10. Mat. i  
lxxxviii. per tot. and lxxvii, 1, to 1  
ii, 1, 2. I John, iv, 13. Heb. vi, 11  
iii, 17, 18, 19. *m* II Pet. ii, 10.  
2, 5, and xiv, 7, and xv, 3. Eph. i  
iv, 6, 7, and cxix, 32. *n* I John. ii  
þ 3, 4. I John, ii, 1, 2. Rom. vi, 1:

## A CONFESSiON OF FAITH. 61

14. II Cor. vii, 1. Rom. viii, 1, 12. I John, 1, 7.

### IV.

True believers may have the assurance of their salvation divers ways shaken, diminished, & intermitteD; as by negligence in preserving of it, by falling into some special sin, which burdeneth the conscience, and grieveth the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of his countenance, offering even such as fear him to walk in darkness, and to have no light; & yet are they either utterly destitute of the seed of God, & life of faith, that love of Christ and the brethren; that sincerity of the heart and confidence of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, & and by the which, in the meantime, they are supported from utter despair. *p* Cant. v. 2, 3, 6. Psa. li. 8, 12, 14. Eph. 7. 30, 31. Psa. lxxvii. 1 to 10. Mat. xxvi. 69, 70, 71, 72. Psa. xxxi, 22, and lxxxviii. per tot. *b*. li. 10. *q* I John, 3, 9. Luke, xxii. 32. *ob*, 13, 15. *Psal.* lxxiii. 15, and li. 8, 12. Isa. 10. *r* Mic. vii. 8, 9. Jer. xxxii, 40. Isa. liv. 8, 9, 10. Psa. xxii. 1, and lxxxviii. per tot.



## CHAP. X.

*Of the Law of*

**G**OD gave to Adam a law  
dience written in his h  
ular precept of not eating the  
knowledge of good and evil, a  
works, by which he bound hin  
terity to personal, entire, exac  
obedience, promised life upon t  
threatened death upon the brea  
duced him with power and ability  
*a Gen. i, 26, 27, and ii. 17. I*  
*and x. 5, and v. 12, 19. Gal. ii*  
*vii. 29. Job. xxviii. 28.*

## II.

This Law so written in the hea  
to be a perfect rule of righteousness  
fall of man, and was delivered  
Mount Sinai in ten commandment  
ten in two tables, *b* the four first con  
containing our duty towards God, *a*  
er six our duty to man. *c*

*b James, i, 25, and ii. 8, 10, 11,*  
*xiii, 8, 9. Deut. v. 3, and x. 4. Ex*  
*i. c Mat. xxii, 37, 38, 39, 40.*

## III.

Besides this law, commonly called moral, God was pleased to give the people of Israel, as Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits, *d* and partly holding with divers instructions of moral duties. *e* All which ceremonial laws being appointed only to a time of reformation, are by Jesus Christ, the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated, and taken away. *f*

*d* Heb. ix. and x. 1. Gal. iv. 1, 2, 3. Col. ii. 13. *e* I Cor. v. 7. II Cor. vi. 17. Jude, 23. *f* Heb. ix. 10, 11. Jam. iv. 12. Heb. viii. 12, 13. Col. ii. 14, 16, 17. Dan. ix. 27. Eph. ii. 15, 16.

## IV.

To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use. *g*

*g* Exod. xxi. and xxii. 1 to 29. Gen. xlvi. 10, with I Pet. ii. 13, 14, Mat. v. 17, with 38, 39. I Cor. ix. 8, 9, 10.

## V.

The moral law doth forever bind all, as well justified persons as others, to the obedience

thereof ; *h* and that not only in matter contained in it, but also in authority of God the Creator. *w* Neither doth Christ in the gospel solve, but much strengthen. *th*  
*h* Rom. xiii, 8, 9, 10. Eph. v  
John, ii, 3, 4, 7, 8. *i* James, ii. 1  
*v.* 17, 18, 19. James, iii. 8.

## VI.

Although true believers be law as a covenant of works, to be justified or condemned ; *l* yet it is them, as well as to others ; in the life informing them of the will of duty, and directs and binds them accordingly ; *m* discovering also the afflictions of their nature, hearts and examining themselves thereby, to further conviction of, humiliates them against sin together with a sense of the need they have of Christ, and of his obedience. *n* It is likewise to regenerate, to restrain their corruption, it forbids sin. *o* and the threateneth them to shew what even their sins deserve. *p* The law in like manner, shew them the curse of non-obedience, and what blessings doth expect upon the performance thereof.

## A CONFESSION OF FAITH. 65

not as due to them by the law, as a covenant of works, & so as a man's doing good, and refraining from evil, because the law encourageth to one, and deterreth from the others, is no evidence of his being under the law, and not under grace. *u*

*v* Rom. vi. 14. Gal. ii. 16, and iii. 18, and v. 4, 5. Acts, xiii. 39. Rom. viii. 1. *w* Rom. vii. 12, 22, 25. Psal. cxix. 4, 5, 6. I Cor. vii. 9. Gal. v. 14, 16, 18, 19, 20, 21, 22, 23. *x* Rom. vii. 7. and. iii. 20. *y* James, i. 23, 24, 25. *z* Rom. vii. 9, 14, 24. *p* Gal. iii. 24. Rom. vii. 4, 25, and viii. 9, 4. *q* James 2, 11. Psal. xix, 101, 104, 128. *r* Ezra, ix, 13, 14. Psa. xxix. 30, to 35. *s* Lev. xxvi. 3 to 14, with *t* I Cor. 6, 16. Eph. vi. 2. 3. Psa. xxxvii. 11. *u* Mat. v. 5. Psa. xix. 11. *f* Gal. ii. 16. Luke xvii. 10. *u* Rom. vi. 12, 14. I Pet. iii. 8, 9, 10, 11, 12, with *l* Isa. xxxiv. 12, to 16. Heb. xii. 28, 29.

### VII.

Neither are the forementioned uses of the law, contrary to the grace of the gospel, but do sweetly comply with it, *w* the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law required to be done. *x* *w* Gal. iii. 21. *x* Ezek. xxxvi. 26, 27. Heb. viii. 10. Jer. xxxi. 33.

## CHAP. XX.

*Of the Gospel, and of the extent of its efficacy thereof.*

THE covenant of works being broken by the sin of Adam, and made unprofitable by his fall, God was pleased to give unto the world another promise of Christ, the seed of the woman, by whom he would make known the means of calling them, and begotten them in him by faith and repentance. *c* In this gospel, as to the substance of it, was the promise of salvation, which was therein effectual for the salvation of sinners. *d*

*a Rom. viii. 3. Gal. iii. 12. b Gal. iv. 4, 5. Rev. xiii. 3. c I Cor. 15. James, i. 18. Rom. x. 8. Acts 13. d I Cor. ii. 2.*

## II.

The promise of Christ, and salvation by him, is revealed only in and by the word of God; neither do the works of creation or the works of men, nor the light of nature, make known the person of Christ, or of grace by him, so much as the word of God does. *e* Much less is the promise of salvation to be made known by the word of God, in any other way than by the gospel, which is the instrument of the revelation of him by God. The gospel, therefore, should be enabled thereby to save all who believe in him. *f*

*e Mat. xi. 27. II Tim. i. 10. f 20. Eph. ii. 12. Rom. xvi. 25, 26.*

Cor. i. 21. Roan. x. 14., 15. Prov. xxix, 18.

III.

The Revelation of the gospel unto sinners, made at divers times, and by sundry parts, with addition of promises and precepts for the audience required herein, as to the nations and persons to whom it is granted, is merely at the sovereign will and good pleasure of God. *h*ut being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can so do. *i* And therefore in all ages, the preaching of the gospel hath been granted unto persons and nations, to the extent or straitening of it, in great variety, according to the counsel of the will of God.

*h* Heb. i. 1, 2. Dent. vii. 7, 8. Psa. cxlvii.

9, 20. Mat. xxi. 43, and xi. 25, 26. *i* John,

13, and iii. 6. Rom. ix. 16. Phil. ii. 13.

John, xv. 5. I Cor. ii. 14. Rom. viii. 7. *k* A-

mos, iii. 2. Mat. xxviii. 19, and xxi. 43. Eph.

5. 11.

IV.

Although the gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual, irresistible,

work of the Holy Ghost upon them, for the procuring in them a new spirit without which no other means are effectual for their conversion unto God. /

1 Eph. ii. 1. 5. Tit. iii. 5. John, vi. 44. Acts, vi. 14. Eph. i, 19, 20. I Cor. xii. 13. John, iii. 6. Gal. ii. 8. I Cor. iii. 6,

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## CHAP. XXI.

### *Of Christian Liberty, and Liberty of Conscience.*

THE liberty which Christ bath given to believers under the Gospel, *a* is their freedom from the guilt of sin, *b* from the condemning wrath of God, the rigour of the law, *c* and in their being delivered from the present evil world, bondage to Satan, *d* from the dominion of sin, *e* from the evil of affliction, *f* fear and sting of death, the victory over death, *g* and everlasting damnation, *c* as also from the curse of the law, *h* and free access to God, *i* and their yielding of their consciences unto him, not out of slavish fear, *j* but out of child-like love and willing mind: *k* these were common also to believers under the law, *l* for the substance of them, *m* but under the new testament, the liberty of christians is largely increased in their freedom from the yoke of the law, *n* and the curse of it.

## A CONFESSTION OF FAITH. 69

ceremonial law, the whole legal administration  
the covenant of grace, to which the Jewish  
church was subjected, *g* and in greater access  
the throne of grace, *h* and in fuller communica-  
tions of the free spirit of God, than believ-  
under the Law did ordinarily partake of *i*  
*a* Tit. ii. 14 I Thes. i. 10. Gal. iii. 13. *b*  
*b* Gal. i. 4. Col. i. 13 Acts. xxvi. 18. Rom. vi.  
*c* Rom. viii. 38 Ps. l. exix. 71. I Cor. xv.  
*d* v. 57. Rom. vi. 1. *d* Rom. v. 1, 2 *e* Rom.  
*e* vii. 14, 15 I John. iv. 18. *f* Gal. iii. 13, 14.  
*f* Gal. iv. 1 to 7, and v. 1. Acts. xv. 10, 11.  
*g* Heb. iv. 14, 16. and x. 9, to 22. *i* John. vii,  
*h*, 39. II Cor. xiii. 17. *j* 8.

### II.

God alone is Lord of the conscience, *k* and  
 hath left it free from the doctrines and com-  
 mandments of men, which are in any thing  
 contrary to his word, or not contained in it; *l*  
 that to believe such doctrines, or to obey  
 such commands out of conscience, is to betray  
 the liberty of conscience, *m* and the requiring  
 of an implicit faith, and an absolute and blind  
 obedience, is to destroy liberty of conscience,  
 and reason also. *n*

*k* James, iv. 12. Rom. xiv, 4. *l* Acts, iv. 19,  
 and v. 29 I Cor. vii. 23. Mat. xxiii. 8 9 10.  
 II Cor. i. 24 Mat. xv. 9. *m* Col. ii. 10 22,  
 23. Gal. i. 10, and ii. 2, 4 5. and v. 1. *n* Rom.  
 x. 11, and xiv. 23. Isa. viii. 20. Acts. xvii. 11.  
 John, iv. 22; Hosea, v. 11. Jer. viii. 9.

70      A CONFESSION OF F.

III.

They who upon pretence of Christ do practice any sin, or cherish any do thereby pervert the main de grace of the gospel to their own so they wholly destroy the end of erty, which is that being delivered hands of our enemies. we might see without fear, in holiness and righ fore him all the days of our life. o  
o Gal. v, 13. I Pet. ii, 16. II Pet. viii, 34. Luke, i. 74, 75.

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CHAP. XXII.

*Of Religious Worship, and of the*

**T**HE light of nature sheweth a God, who hath lordship a ty over all, is just, good, and doth: and is therefore to be feared, lo called upon, trusted in, and served heart and all the soul, and with all But the acceptable way of worship God, is instituted by himself, and his own revealed will, that he ma shipped according to the imagina vices of men, or the suggestions o

## A CONFESSTION OF FAITH. 71

b visible representations, or any other way  
prescribed in the holy scripture. b  
Rom. i. 20. Acts, xvii, 24. Psal cxix, 64.  
x, 7. Psal. xxxi, 23. and xviii, 3. Rom. x,  
Psal. lxiii, 8. Josh. xxiv, 14. Mark xii, 33.  
Deut. xii, 32. Mat. xv, 9. Acts xvii, 25. Mat.  
9, 10. Deut. iv, 15 to 20. Exod. xx, 4, 5.  
ii, 23.

### II.

Religious worship is to be given to God the Father, Son, and holy Ghost, and to him alone ; not to Angels, Saints, or any other creatures ; and since the fall, not without a Mediator, nor by the mediation of any other but of Christ alone. e

c Mat. iv, 10. John v, 23, and II Cor. xiii,  
d Col. ii, 18. Rev, xix, 10. Rom, i, 25. e  
John xiv, 6. I Tim. ii, 5. Eph. ii, 18. Col. iii,  
f.

### III.

Prayer with thanksgiving, being one special part of natural worship, f is by God required of all men ; g but that it may be accepted it is to be made in the name of the Son, h by the help of the Spirit, i according to his will, k with understanding, reverence, humility, fervency, faith, love, and perseverance : l and when with others in a known tongue. m

f Phil. iv, 6. g Psal. lxv, ii. h John xiv, 13,  
14. I Pet. ii, 5. i Rom. viii, 26. k I John v,  
14. l Psal. xlvi, 7. Eccl. v, 1, 2. Heb. xii,

72. A CONFSSION O

25. Gen. xviii, 27. James v, 1  
Mat. vi, 12. 14, 15. Col. iv, 2.  
I Cor. xiv, 14.

IV,

Prayer is to be made for thi  
for all sorts of men living; o  
hereafter, o but not for the dea  
of whom it may be known thi  
ned the sin unto death. q

n I John v, 14. o 1 Tim. i  
20. II Sam. vii, 21. Ruth iv,  
xiii, 21, 22, 23, with Luke xvi,  
13. q 1 John v, 16.

V.

The reading of the scripture  
and hearing the word of C  
Psalms, u as also the administ  
and the Lord's Supper are all  
ous worship of God, to be pe  
nce unto God with understan  
erence and Godly fear w sole  
with fastings, x and thanksgiv  
occasions, y are in their sever  
sons to be used in an holy an  
ner. z

r Acts xv, 21. Rev. i, 3.  
t J. m. i, 21 22. Acts x, 33. N  
iv, 2. Isa. lxvi, 2, u Col. iii,  
James v, 13. w Mat. xxviii  
23 to 29. Acts ii, 41, 42. a

## A CONFESSTION OF FAITH. 78

16. Mark ix. 29. I Cor. vii. 5. y Psal. cvii  
tot Esther ix, 21. z Heb, xii, 28.

### VI.

Neither prayer, nor any other part of religious  
worship, is now under the gospel either tied unto,  
made more acceptable by any place in which  
it is performed, or towards which it is directed.  
But God is to be worshipped every where, b  
in spirit and in truth. c as in private families &  
family, e and in secret each one by himself f so  
more solemnly in the publick assemblies, which  
are not carelessly nor wilfully to be neglected or  
despised, when God by his word or providence  
 calleth thereunto. g

a John, iv, 21. b Mal. i, 11. I Tim, ii, 8.  
John, iv, 23, 24. d Jer. x, 25. Deut. vi, 6, 7.  
ib, i, 5. II Sam. vi, 18 20. I Pet. iii, 7. Acts,  
, 3. e Mat. vi, 11. f Mat. vi, 6. Eph. vi. 18.  
Ias. Ivi, 6, 7. Heb. x, 25. Prov. i, 20, 21, 24,  
and viii, 34. Acts, xiii, 42. Luke, iv, 16. Acts,  
, 42.

### VII.

As it is of the law of nature, that in genera-  
tion, a proportion of time, by God's appointment,  
be set apart for the worship of God; so by his  
word in a positive, moral and perpetual com-  
mandment, binding all men in all ages, he hath  
particularly appointed one day in seven for a  
sabbath to be kept holy unto him, h which from  
the beginning of the world to the resurrec-

G

## A CONFSSION OF FAITH.

tion of Christ, was the last day of the  
and from the resurrection of Christ was  
gaged into the first d. y of the week, i whi  
scripture is called the Lord's day, k and i  
continued to the end of the world as the  
uan Sabbath, & the observation of the b  
of the week being abolished. m

h Exod. xx, 8 to 11 Isa. lvi, 2, to 7.  
ii, 2, 3. 1 Cor. vii, 1, 2. Acts, xx, 7. l  
10. i Exod. xx, 8, 10. with Mat. v:  
m Col. ii, 16, 17. Heb. iv, 9, 10.

### VIII.

This Sabbath is then kept holy un  
when men after a due preparing of  
and ordering their common aff irs  
do not only obseve an holy rest  
from their own works, words and  
about their wordly employments and  
n but also are t.ken up the whole  
publick and private exercises of  
and in the duties of necessity and  
n Exod. xx, 8, and xvi, 23, to 3  
to 18. Isa. lviii, 13. Neh. xiii, 1  
lviii, 13. Mat. xii, 1, to 14.

## CHAP. XXIII.

*Of Lawful Oaths and Vows.*

**Lawful oath** is a part of religious worship. *a* wherein the person swearing in truth, righteousness and judgment solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth. *b*  
*a* Deut. x. 20. *b* Jer. iv, 2. Exod. xx, 7.  
v. xix, 12. II Cor. i, 23. II Chron. vi, 22, 23.

## II.

The name of God only is that by which men ought to swear, and therein it is to be used with holy fear and reverence : *c* Therefore to swear vainly or rashly by that glorious and dreadful name or to swear at all by any other thing is sinful and to be abhorred : *d* yet as in matters of weight and moment an oath is warranted by the word of God under the new testament as well as under the old, *e* so a lawful oath being imposed by lawful authority in such matters ought to be taken. *f*

*c* Deut. vi, 13. *d* Exod. xx, 7. Jer. v, 7.  
*e* v. 34. 35. 36. James. v, 12. *f* Heb. vi, 16.  
II Cor. i, 23. I Cor. lxv, 16. *f* I Kings, viii, 31.  
Heb. xiii, 25. Ezra, x, 5.

tion of Christ, was the last day of the week, and from the resurrection of Christ we have given into the first day of the week, which scripture is called the Lord's day, & has been continued to the end of the world as it was before Sabbath, & the observation of the Sabbath being abolished. *m*

*n* Exod. xx, 8 to 11. Isa. lvi, 2, to 7  
ii, 2, 3. 1 Cor. vi, 1, 2. Acts, xx. 7.  
10. *l* Exod. xx, 8, 10, with Mat. v.  
*m* Col. ii, 16, 17. Heb. iv, 9, 10.

### VIII.

This Sabbath is then kept holy unto men when men after a due preparing of themselves and ordering their common affairs, do not only observe an holy rest all day from their own works, words and thoughts, but also are taken up the whole time in publick and private exercises of his word and in the duties of necessity and mercy.

*n* Exod. xx, 8, and xvi, 23, to 30, and to 18. Isa. lviii, 13. Neh. xiii, 15, to 18. Mat. xii, 1, to 14.



## A CONFESSION OF FAITH. 77

the like religious care, and to be performed with the like faithfulness . . .

Psalms, lxxvi, 11. Jer. xliv. 25, 26. Psal. 1, and lxv, 1. Isa. xix. 21. Eccl. v, 4, 5, 6. Ixi, 8, and lxvi, 13 14.

### VI.

Impish monastical vows of perpetual single professed poverty, and regular obedience, are far from being degrees of higher perfection than they are superstitious and sinful snare which no christian may entangle himself. o  
Mat. x:x. 11, 12. 1 Cor. vii, 2, 9. Eph. iv,  
I Pet. iv, 2. 1 Cor. vii, 23.

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## CHAP. XXIV.

### *Of the Civil Magistrate.*

OD the supreme lord and king of all the world, hath ordained civil magistrates to under him, over the people for his own glory and the publick good ; and to this end hath armed them with the power of the sword for defence and encouragement of them that do well, and for the punishment of evil doers : a  
Rom. xiii, 1, to 4. I Pet. ii, 13, 14.

## II.

It is lawful for christians to execute the office of a magistrate thereunto : b in the management they ought especially to maintain and peace, according to the whole each commonwealth ; c so for they lawfully now under the wage war upon just and necessary

b Prov. viii, 5, 16. Rom. xiii  
Psal. ii, 10, to 12. 1 Tim. ii 3. I  
4. II Sam. xxiii, 3. I Pet. ii, 13.  
14. Rom. xiii, 4. Mat. viii, 9, 10.  
2. Rev. xvii, 14, 16.

## III.

They who upon pretence of shall oppose any lawful power, or exercise of it, resist the ordinance for their publishing of such opinioning of such practices as are contrary to the light of nature, or to the known truth of christi nity, whether concerning doctrine or conversation, or to the power or such erroneous opinions or practices in their own nature, or in the publishing or maintaining them against the external peace or order which established in the church, they may be called to an account, and proceeded the censures of the church, and by

the civil magistrate ; yet in such differences about the doctrines of the gospel, or ways of the worship of God as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

## IV.

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates just and legal authority, nor free the people from their due obedience to him : from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be hereticks, or upon any other pretence whatsoever.

I Tim. ii, 12. I Pet. ii, 17. Rom. xiii, 6, 7, and viii, 5. Tit. iii, 1. I Pet. ii, 13, 14, 16. Rom. xiii, 1. I Kings, ii, 35. Acts, xxv, 9, 10, 11. II Pet. ii, 1, 10, 11. Jude, v, 8, to 11. II Thes. ii, 4. Rev. xiii, 15, 16, 17.

## CHAP. XXV.

*Of Marriage.*

MARRIAGE is to be between one man and one woman : neither is it lawful for a man to have more than one wife nor for a woman to have more than one husband at the same time. *a*

*a Gen. ii, 24. Mat. six, 5, 6. Ps. 128, 3.*

## II.

Marriage was ordained for the mutual benefit of husband and wife, *b* for the increase of the world by a legitimate issue, and *c* for propagation with an holy seed, *d* and for prevention of sins. *e*

*b Gen. ii, 18. c Mal. ii, 15. d Gen. i, 28. e Gen. viii, 15, 2, 9.*

## III.

It is lawful for all sorts of people who are able with judgment to give their consent, *f* yet it is the duty of christians to marry in the Lord, *g* and therefore such a true reformed religion, should not countenance infidels, papists, or other idolaters, *h* nor should such as are godly be unequal to marrying such as are wicked in the sight of God, *i* maintaining damnable heresy. *g*

*f Heb. xiii, 4. I Tim. iv, 3. I Cor. vii, 37, 38. Gen. xxiv, 57, 58. h Gen. viii, 15, 2, 9. i Gen. viii, 15, 2, 9.*

## A CONFSSION OF FAITH. 81.

Gen. xxxiv, 14. Exod. xxxiv, 16. Deut. vii,  
8. 1 Kings. xi. 4. Neh. xiii, 25, 26, 27. Mal.  
1, 12. II Cor. vi, 14.

### IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word, & nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife. i

Lev. xviii. I Cor. v, 1. Amos, ii, 7. i Mark,  
18. Lev. xviii, 24 to 29.

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## CHAP. XXVI.

### *Of the Church.*

**T**HE Catholick or Universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and the Spouse, the Body, the fulness of him that filleth all and in all. a

a Eph. i, 10, 22, 23, and v, 23, 27, 32. Col. 18.

## II.

The whole body of men thro'out the world, professing the faith of the gospel, *b* and obedience unto God by Christ according to it, *b* not destroying their own professors, *c* or errors everting the foundation, *c* or of conversation, they *d* and their children *e* are, and may be called the visible Church of Christ, *f* although a man is not intrusted with any officers to rule over the whole body. *g*

*b* I Cor. i, 2. Col. ii, 19. I Tim. i, 19. Tit. i, 16. *c* I Cor. viii, 39. Ezek. xvi, 20, 21. Rom. Gen. xvii, 7. *f* I Cor. xii, 12, 13. I Cor. xii, 10, 12. *g* Eph. iv, 8, 11, 12. Rom. I Cor. xii, 28, 29, 30.

## III.

The purest churches under heaven reject both to mixture and error, *h* and so degenerated as to become no church of Christ, but synagogues of Satan: *i* less Christ always hath had, and even a visible kingdom in this world, *j* thereof of such as believe in him, profession of his name. *k*

*h* I Cor. xiii, 12. Rev. 2d and 3d Mat. xiii, 24, to 30, 42. *i* Rev. xxvii xi, 18, to 23. *k* Mat. xvi, 18. Psal. and cii, 28. Mat. xxviii, 19, 20.

## IV.

¶ There is no other head of the Church but the Lord Jesus Christ, & nor can the Pope of Rome in any sense be head thereof but is the Antichrist, that man of sin, and son of perdition that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming. *m*

*s* Col. i, 18. Eph. i, 22. *m* Mat. xxiii, 8, 9,  
*n* II Thes. ii, 3, 4, 8, 9. Rev. xiii, 6.

## V.

¶ As the Lord in his care and love towards his Church hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory: so according to his promise, we expect that in the latter days, Antichrist being destroyed, *o* the Jews called, *p* and the adversaries of the kingdom of his dear son broken, *q* the churches of Christ being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed. *r*

*s* Acts, vii, 1 to 51, and xiv, 22, and viii, 1, with ix, 31. *o* II Thes. ii, 8, 9, 10. Rev. xviii, 4, 21, and xvii, 16. *p* Rom. x, 1, and xi, 23, 29, 32. *q* Psalms, cx, 1, and ii, 9. *r* Isa. xi, 9, bel, ii, 28, 29. Isa. ii, 2, 3, 4. Mic. iv, 3. Psal. xxxvii, 2, to end. Daniel, vii, 27.

**CHAP. XXVII.***Of the Communion of Saints.*

**A**LL Saints that are united to Jesus Christ in their heart by his spirit and faith altho' they are not made thereby one person in him & have fellowship in his graces, suffer death, resurrection and glory : & and being joined to one another in love, they have communion in each others gifts and graces, & are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man.

*a* Col. i, 18, 19. I Cor. viii, 6. Isa. xlii,  
*b* Tim. vi, 15, 16. Psal. xlvi 7, with Heb. i,  
*c* 1 John, i, 3. Eph. iii, 16, to 19. John. i  
Eph. ii, 5, 6. Phil. iii, 10. Rom. vi, 5, 6  
*d* Tim. ii, 12. *e* Eph. iv, 15, 16. I Cor. xi  
and iii, 21, 22, 23. Col. ii, 19. *f* 1 Thes. v  
14. Rom. i, 11, 12, 14. I John, iii, 16, 17,  
Gal. vi, 10.

**II.**

All Saints are bound to maintain an holy fellowship and communion in the worship of God and in performing such other spiritual services as tend to their mutual edification, & as also relieving each other in outward things according to their several abilities and necessities.

## A CONFSSION OF FAITH.

ch communion though especially to be exercised by them for the relations in which they stand, whether in families or in churches yet as <sup>a</sup> health opportunity, is to be extended unto those who in every place call upon the name of the Lord Jesus, <sup>g</sup>

Heb. x, 24, 25. Acts ii, 42, 46. Isa, ii, 3. I Cor. viii, 20. f Eph. vi, 2, 4, 5, 9, and v, 22, to 26, v, 10. Gal. vi, 10, g Acts ii, 44, 45. I Cor. iii, 17. II Cor. viii and ix chapters. Acts x, 30.

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### CHAP. XXVIII.

#### *Of the Sacraments.*

SACRAMENTS are holy signs and seals of the covenant of grace, <sup>a</sup> immediately inscribed by Christ, <sup>b</sup> to represent him and his benefits and to confirm our interest in him, <sup>c</sup> solemnly to engage us to the service of him Christ, according to his Word. <sup>d</sup>  
Rom iv, 11. Gen. xvii, 7, 10. b Mat. xxviii,  
I Cor. xi, 23. c I Cor. x, 16, and xi, 25,  
d Rom. vi, 3, 4. I Cor. x, 16, 21.

#### II.

There is in every Sacrament a spiritual relation  
H

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tion or Sacramental union between the <sup>a</sup> and the thing signified ; whence it come pass that the names and effects of the one attributed to the other. <sup>e</sup>

<sup>e</sup> Gen. xvii, 10. Mat. xxvi, 27, 28. Tit. 5.

### III.

The grace which is exhibited in or by Sacraments rightly used, is not conferred by power in them, neither doth the efficacy of the sacrament depend upon the piety or intention of him that doth administer it, <sup>f</sup> but in the work of the Spirit, <sup>g</sup> and the word of institution, which contains together with a pre-authorizing the use thereof, a promise of benefit to worthy receivers. <sup>h</sup>

<sup>f</sup> Rom. ii, 28, 29. I Pet. iii, 21. <sup>g</sup> Mat. 11. I Cor. xii, 13. <sup>h</sup> Mat. xxvi, 27, 28, xxviii, 19, 20.

### IV.

There be only two Sacraments ordained Christ our Lord in the gospel, that is to Baptism and the Lord's Supper ; neither of which may be dispensed by any but by a minister of the word lawfully called. <sup>i</sup>

<sup>i</sup> Mat. xxviii, 19. I Cor. xi, 20, 23, and in Heb. v, 4.

### V.

The Sacraments of the Old Testament i

## A CONFESSTION OF FAITH.

87

nd of the spiritual things thereby signified  
I exhibited, were for substance the same  
th those of the new. *k*  
*k* I Cor. x, 1, 2, 3, 4.

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### CHAP. XXIX.

#### *Of Baptism.*

BAPTISM is a Sacrament of the New Testament ordained by Jesus Christ, *a* to be to the party baptised a sign and seal of the covenant of grace, *b* of his ingrafting into Christ, *c* of regeneration, *d* of remission of sins, *e* and of his giving up unto God through us Christ to walk in newness of life, *f* which ordinance is by Christ's own appointment to be continued in his Church until the end of the world. *g*

*a* Mat. xxviii, 16. *b* Rom. iv, 11, with Col. 1, 12. *c* Gal. iii, 27. *d* Rom. vi, 5. *e* Tit. 3. *f* Mark i, 4. *g* Rom. vi, 3, 4. *g* Mat. iii, 19, 20.

#### II.

The outward element to be used in this ordinance is water, wherewith the party is to be baptized in the name of the Father, and of the

Sin, and of the holy Ghost, by a minister of the gospel, lawfully called thereunto. *h* Mat. iii, 11. John i, 33. Mat. xxvii, 20.

## III.

Dipping of the person into the water is necessary, but baptism is rightly administered by pouring or sprinkling water upon the son *i*

*i* Heb. ix, 10. 19, to 22. Acts, ii, 4 xvi, 33. Mark vii, 4.

## IV.

Not only those that do actually profess in, and obedience unto Christ, *k* but also infants of one or both believing parents are baptized and those only. *l*

*k* Mark xvi, 15, 16. Acts viii, 37, 38. xvii, 7 9 with Gal. iii, 9, 14, and Col. i and Acts vi 38 39 and Rom. iv, 11, 12. viii, 14. Mat. xxviii, 19, Mark x, 18 & Luke xviii, 15.

## V.

Although it be a great sin to contemn neglect this ordinance. *m* yet grace and salvation are not so inseparably annexed to it, no person can be regenerated or saved w/out it; *n* or that all that are baptised are undoubtedly regenerated *o*

*m* Luke vii, 50, with Exod. iv, 24, 25,

## A CONFESSION OF FAITH. 89

n. iv, 11. Acts x, 2, 4, 22, 31, 45, 47, o Acts  
13, 23.

### VI.

The efficacy of Baptism is not tied to that  
moment of time wherein it is administered, &  
notwithstanding, by the right use of this  
ceremony, the grace promised is not only of-  
fered, but really exhibited and conferred by the  
Spirit Ghost to such (whether of age or infants)  
that grace belongeth unto, according to the  
counsel of God's own will in his appointed  
time. q

John iii, 5, 8. q Gal. iii, 27. Tit. iii, 5.  
ib. v, 25, 26. Acts ii, 38, 41.

### VII.

Baptism is but once to be administered to a  
person. r

Titus iii, 5.

**O**UR Lord Jesus in the night wh  
was betrayed, instituted the Sac  
his body and blood called the Lord's  
to be observed in his Churches to th  
the world, for the perpetual remembra  
shewing forth of the sacrifice of him  
death, the sealing of all benefits the  
true believers, their spiritual nourish  
growth in him, their further engagem  
to all duties which they owe unto him  
be a bond and pledge of their commu  
him and with each other. *a*

*a I Cor. xi, 23, 24, 25, 26, and x, 11  
and xii, 13.*

## II.

In this Sacrament Christ is not offe  
his Father, nor any real sacrifice made  
remission of sin of the quick or dead.  
in a sacrament of the church

## A CONFESSiON OF FAITH.

92

*b* Heb. ix. 22, 25, 26, 28. *c* I Cor. xi. 24, 25,  
*d* Mat. xxvi, 26, 27. *d* Heb. vii, 23, 24, 27,  
*id* x, 11, 12, 14, 18.

### III.

The Lord Jesus hath in this ordinance appointed his ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the Communicants, *d* but to none who are not then present in the congregation. *e*  
*e* Mat. xxvi, 26, 27, 28. Mark xiv, 22, 23,  
*f* Luke xxii, 19, 20. I Cor. xi, 28, to 26. *f*  
acts xx, 7. I Cor. xi, 20.

### IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, *g* as likewise the denial of the cup to the people, *h* worshiping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. *i*

*g* I Cor. x, 6. *h* Mark xiv, 23. I Cor. i, 5, to 30. *i* Mat. xv, 9.

### V.

The outward elements in this Sacrament do-

---

ly set apart to the have such relation ly yet sacramental called by the name sent, to wit, the bo albeit in substance a truly and only brea fore. *l*

*k* Mat. xxvi, 26,  
28. Mat. xxvi, 29.

That doctrine w the substance of b stance of Christ's called transubstant Priest, or by any o to the scripture al sense and reason, t the sacrament and of manifold supers tries. *m*

*m* Acts iii, 21. I xxiv, 6, 39.

Worthy receiver visible elements in inwardly by faith, i nally and corporall feed upon Christ c *his death*; the bod

corporally or carnally, in, with, or un-read and wine, yet as really, but spir-esent to the faith of believers in that ;, as the elements themselves are to ward senses. o

· xi, 28. o I Cor. x, 16.

### VIII.

orant and ungodly persons as they are joy communion with Christ, so are worthy of the Lord's table, and cannot rest sin against him whilst they re-  
· partake of these holy mysteries, A  
nitted thereunto ; q yes, whosoever  
ive unworthily, are guilty of the body  
f the Lord, eating and drinking  
to themselves, r

· xi, 27. 28, 29. II Cor. vi, 14, 15, 16,  
6, 7. 13. II Thess. iii, 6, 14, 15;  
6. r I Cor. xi, 27, 29.

—



## CHAP. XXXI.

*Of the State of man after death, and of the  
urrection of the dead.*

THE bodies of men after death return to dust, and see corruption, *a* but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them, *b* the souls of the righteous then made perfect in holiness, *c* are received to the highest heavens, where they behold the face of God in light and glory, waiting for full redemption of their bodies: *c* and the souls of the wicked are cast into hell, where they remain in torment, and utter darkness reserved for the judgment of the great day: *d* between these two places of souls separated from their bodies the scripture acknowledgeth none.

*a* Gen. iii, 1. Acts xiii, 36. *b* Luke 43, 10. *c* Eccl. xii, 7. *c* Heb. xii, 23. II Cor. 6, 8. Phil. i, 23. Acts iii, 21. Eph. iv, 10. Luke xvi, 23, 24. Acts i, 25. Jude v, 6. I Tim. iii, 19.

## II.

At the last day such as are found alive shall not die, but be changed, *e* and all the dead be raised up with the self same bodies, and other, although with different qualities, shall be united again to their souls forever.

ss. iv, 17. 1 Cor. xv, 51, 52. *f* Job  
'. 1 Cor. xv, 42, 43, 44.

## III.

Heies of the unjust shall by the power  
be raised to dishonour ; the bodies  
by his spirit unto honour, and be  
ormable unto his own glorious body.*g*  
xiv, 15. John v, 28, 29. 1 Cor xv,  
iii, 21.



## CHAP. XXXII.

*Of the last Judgment.*

hath appointed a day wherein he will  
re the world in righteousness by Je-  
, *a* to whom all power and judgment  
the Father ; *b* in which day not only  
te angels shall be judged, *c* but like-  
rsons that have lived upon earth,  
ar before the tribunal of Christ to give  
t of their thoughts, words and deeds,  
ive according to what they have done  
y, whether it be good or evil. *d*  
ii, 31. *b* John v, 22, 27. *c* I Cor.  
v, 6. II Pet. ii, 4. *d* II Cor. v, 10,  
14. Rom. ii, 16, and xiv, 10, 12. Mat.

•

II.

The end of God's appointing this  
the manifestation of the glory of his power,  
the eternal salvation of the elect,  
justice in the damnation of the reprobate,  
are wicked and disobedient ; for the righteous go into everlasting life,  
that fulness of joy and glory, with their reward in the presence of the Lord.  
wicked who know not God and obey not the gospel of Jesus Christ, shall be cast into everlasting torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. c

**e** Mat' xxv, 31 to end. Rom. ii, 5  
22. 23. Mat. xxv, 21. Acts iii, 19.  
**f** to 10.

III.

As Christ would have us to be persuaded that there shall be a judgment all men from sin, and for the glorification of the godly in their adversity; he have that day unknown to men may shake off all carnal security, and be watchful, because they know not at the Lord will come, and may be even to say, come Lord Jesus come quick.

f II Pet. iii, 11, 14. II Cor. v,  
Thess. i, 5, 6, 7. Luke xxi, 27, 28  
23, 24, 25. g Mat. xxiv, 36, 42, 43  
xiii, 35, 36, 37. Luke xii, 35, 36. Re

## **F I N I S.**

THE  
acts of Agreement,

*by the united Ministers, formerly called  
PRESBYTERIAN and CONGREGATIONAL.*

AND ALSO,

ARTICLES,  
*THE ADMINISTRATION OF*  
CHURCH DISCIPLINE,

*sly agreed upon, and consented to, by  
the Ministers and Messengers of the Churches in  
the Colony of Connecticut, in New England,  
assembled by delegation at Saybrook,*

*September 9th, 1708.*

---

Let us therefore, as many as be  
thus minded ; and if in any thing  
herwise minded, God shall reveal ev-  
unto you.

Endeavouring to keep the unity of  
it in the bond of peace.

---

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BACKUS, 1810.

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## PREFACE.

HERE is no Constitution on earth, hath ever been established on such sure foundation, nor so fully provided for its subsistence, the Church of God—*It being built on the Prophets and Apostles, Jesus Christ himself being chief corner stone.* Hence therefore it hath on its holy hill, beheld the ruins of the greatest States, and most flourishing Empires; having continued in safety, free from the fatal accidents of time, and triumphed not only over the rage of men, but also the repeated insults of the gates of hell. And though it hath been oft straitened as to its extent, and lessened as to its number, yet hath remained firm on its basis: Yea, when most reduced, it hath ever made good that motto, *Despissa Resursumus*; and so it shall continue to the end of the world. But to the shame of its offenders, the Church hath suffered most from the wounds, which she hath received in the house of her friends, from those wolves that have come to her in sheep's cloathing. Damnable errors and heresies have arisen from within her, whereby she hath sometimes been cast into horrible

shades of darkness, as Rev. ix. 2. *Wher bottomless pit was opened, the smoke ascended and darkened the sun and air.* Yet when thus grossly blackened, a comeliness remained. Otherwhiles she is seen bleeding with wounds of schism and contention, offensive hurtful to her sacred head and members; the undivided head rejoiceth in an undivided body. *His undefiled is but one.* Cant. vi. 9. she becomes divided, she becomes defiled; hereby also the mutual offices of the respective members of this undefiled one, are interned to the prejudice of the whole. Whence follow great disorders, as when the eye will see for the hand, nor the head take care of the feet, nor our union to Christ be acknowledged a sufficient bond to establish a relation between members in particular. I. Cor. xii. 27. Providence forever bears the upper hand in events, who suffers the corrupt minds of men run into errors and divisions, *that the apostasy may be made manifest.* I. Cor. xi. 19. ill minded persons being threatened with hell, that are the authors or promoters of such abominations. *The Atheist endeavours to overthrow the whole constitution of religion: The Deist to overthrow all that part of it that promiseth sinners safety from the wrath to come, and retain nothing but what is enough to condemn him, and to give him all excuse for his disobedience.* Rom. x. 19. The church of Christ hath also been a sufferer from the immoralities and disorders

those that are related to her, whose sometimes hazarded the whole lump.

Whose unseemly practises have given to enemies to speak evil of the church, and to question the truth of our religion, and the sincerity of the professors of it. These must be acknowledged to be foolish. II Pet. ii. 18. The wisdom of God, king and judge, who alone has the final sovereignty of giving being to the foundations of the church, only is the legislative power therein, giving ample rights and privileges to the church, and such excellent rules for its government, as are inviting to strangers, *like a city upon a hill*. Mat. v, 14. And hath lodged the church in approved hands, that those who find her terrible as an army with ten thousand thousand圣兵, that she might yield seasonable edicts to those that walk regularly within her walls, and be able to discharge herself of impudent and incorrigible offenders. Many of these mischiefs have to our sorrow arisen within our churches within this government, as we have fallen under much difficulties upon us, our difficulties have been of course troublesome, for the healing our country explicate asserting the rules of religion sufficiently provided in the holy

at elders of each county with messe their Churches to meet in council, in should endeavour to agree in son rules conformable to the word of method of discipline to be practis Churches. These several councils and drawn up some rules for Church ment did by their delegates meet and one General Assembly of the Chur colony at Say-Brook, Sept. 9th, 170 after a full consent and agreement Confession of Faith assented unto b nod of Boston ; did, being studious *the unity of the spirit in the bond of f* iv, 2. Agree that the heads of agri sement to by the united brethren called Presbyterian and Congregator land, be observed by the Churches t this colony, which are herewith publ after consideration of the sever Idrau county councils, did with a Christia

is by their acts appears, for the better  
ion of our people, we have undertaken  
acceptable we trust unto many though  
be not the exceptions of some, in sub-  
scriptions for confirmation of the Heads  
eement, which we have not seen add'd  
nto. The aforesaid articles consist in  
ends, *The one holding forth the power of*  
*Local Churches in the management of Disci-*  
*lions confirmed by scriptures annexed.*

the other serves to preserve, promote or re-  
the peace and edification of the Churches by  
means of a consociation of the Elders, and  
ches, or of an association of Elders: Both  
h we are agreed have countenance from  
scriptures and the propositions in answer to  
second question given by the Synod met at  
ton 1662. In both which having respect  
he divine precepts of fraternal union, and  
t principle universally acknowledged. *Quod*  
*git omnes debet traxari ab omnibus* The  
riptures are added for the illustration of the  
stance of the abovementioned articles, yet  
th an apprehension that there may be altera-  
ns made, and further condenscensions agreed  
on, which shall afterwards appear necessary  
the order and edification of our Church-

As we have laboured in this affair to approve  
rselves unto God, so we are cheerful with  
mble prayer for his blessing to recommend  
the Heads of Agreement with the subsequent

articles unto the acceptance and o  
our people, hoping till it please the  
forth further light and truth in the  
troversial matters, this method may  
mean of our better unanimity and  
our Lord's work for the gathering  
of the body of Christ, for which  
the concurring prayers of all that

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*Heads of Agreement,*  
SENTED TO BY THE UNITED MINI-  
STERERS FORMERLY CALLED  
PRESBYTERIAN & CON-  
GREGATIONAL.

---

**I. Of Churches and Church Members.**

**V**E acknowledge our Lord Jesus Christ to have one Catholick Church or Kingdom, comprehending all that are united to him, either in heaven or earth. And do conceive the whole multitude of visible believers, and their infant seed, (commonly called the Catholick visible Church) to belonging to Christ's spiritual kingdom in this world. But for the notion of a Catholick visible Church here, as it signifies its having been collected into any formal society, under a visible common head or heads, whether one person singly, or many collectively, we, with the rest of Protestants, universally disclaim it. Eph. i. 10, 22, and 46. 1. v, 27. I Cor. xii. 12, 13. Gen. xvii. 7. Ex. ii, 39. Mat. xxiii, 7 to 10.

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II. We agree, that particular visible saints, who under Christ stately joined together, for ordination with one another in all the Christ, are *particular churches* owned by each other, as instituted Christ, though differing in *any practice* in some lesser things.  
3. and i. 2. and xii. 27. Rev. i. i

III. That none shall be admitted members, in order to communion in the ordinances of the gospel, but such as are knowing and sound in the doctrine of the christian religion, with their lives; and to a judgement upon the word of God, are persons of integrity and honesty; credibly professing refection to Jesus Christ. Pro. xi. 32. 2 Tim. ii. 19. Ezek. xliv. 2 Cor. ix. 13.

IV. A competent number of saints, (as before described) do capable subjects of stated communion in the *special ordinances of Christ* upon declared consent and agreement *et therein according to gospel rule*, declaration, different degrees shall no ways hinder such churching each other, as instituted church. xiv. 23. Acts xx. 7. and ii. 41, 4

hough *parochial bounds*, be not of *divine*  
it for common edification, the members  
particular church ought (as much as con-  
y may be) to live near one another.  
v. 11, 12, 13. Heb. x. 25.

That each *particular church* hath right  
to their own officers ; and being furnish-  
such as are duly qualified and ordained  
ng to the gospel rule, hath authority  
christ for exercising government, and of  
g all the ordinances of worship within  
Acts, vi, 2. Titus, i, 5, 6, 7. I Tim. iv,  
¶. xviii, 17. I Cor. xi, 2.

In the administration of church pow-  
belongs to the Pastors and other Elders  
particular church, if such there be to  
d govern, and to the brotherhood to con-  
cording to the rule of the gospel. I  
, 17. Heb. iii, 17. I Cor. iv, 1, and v, 4.  
. vi, 8, 10.

That all professors as before descri-  
e bound in duty, as they have opportuni-  
in themselves as *fixed members* of some  
lar Church ; their thus joining, being  
their professed subjection to the gospel  
st, and an instituted means of their estab-  
nt and edification ; whereby they are un-  
pastoral care, and in case of scandalous  
nsive walking, may be authoritatively

admonished or censured for their recove  
tinguation of the truth, and the church  
sing it. Acts. ii 47, and v. 13. II Co  
13. Heb. x, 24, 25. I Thess. v, 12, 14.  
xx, 28.

**IX.** That a *Visible Professor*, thus joii  
a particular Church ought to continue stc  
with the said church ; and not forsake the  
istry, and ordinances there dispensed w  
an orderly seeking a recommendation unu  
ther church, which ought to be given.  
the case of the person apparently requir  
Acts ii, 42. Heb. x, 25. Rom. xvi, 1, 2.

## II. *Of the Ministry.*

I **W**e agreee that the ministerial office  
stituted by Jesus Christ for the  
ering, guiding, edifying and governing the  
church ; and to continue to the end o  
world. Eph. iv, 11, 12. Mat. xxviii, 19,

**II.** They who are called to this office  
to be endued with competent learning and  
isterial gifts, as also with the grace of  
sound in judgment, not novices in the fait  
knowledge of the Gospel : without scand  
holy conversation, and such as devote t  
selves to the work and service thereof. II

• xii, 6. I Tim. iii, 2, 3, 4, 5, 6, 7.  
I Tim. iv, 16.

t ordinarily none shall be ordained  
of this ministry, but such as are  
chosen thereunto by a particular  
cts, xiv, 23.

t in so great and weighty a matter  
ing and choosing a pastor, we judge it  
requisite, that every such church  
advise with the Pastors of neigh-  
ngregations. Prov. xi, 14, and xv.

after such advice, the persons con-  
t, being chosen by the brotherhood  
icular church over which he is to be  
accepting, be duly ordained and set  
office over them ; wherein 'tis ordi-  
site that the pastors of *neighbouring*  
concur with the preaching Elder  
f such there be. Acts, xiv, 23, and  
iii, 23. I Tim. iv. 14.

t whereas, such ordination only is in-  
such as *never before had been* ordain-  
nisterial office ; if any judge, that in  
the *removal of one formerly ordained*,  
tion, or pastoral charge, there ought  
solemn recommending him and his  
ie grace and blessing of God, no

different sentiments or practice herein, shewing any occasion of contention, or breach of communion among us. Phil. iii, 15. Eph. iv,

VII. It is expedient that they who enter the work of preaching the gospel, be not qualified for the communion of Saints ; but so, that except in *cases extraordinary*, they shew proof of their gifts and fitness for the said work unto the Pastors of Churches of known ability to discern and judge of their qualifications, that they may be sent forth with solemn exhortation and prayer ; which we judge necessary that no doubt may remain concerning the calling called unto the work ; and for prevention (as much as in us lieth) ignorant and rash truders. I Tim. i, 22, and iii, 6.

### III. *Of Censures.*

**A**S it cannot be avoided, but that in the purest churches on earth, there sometimes offences and scandals arise by reason of hypocrisy and prevailing corruption, Christ hath made it the duty of every church to reform itself, by spiritual remedies, appointed by him, to be applied in all such cases, Admonition and Excommunication. Mat

xii, 15. Tit. iii, 10. I Cor. v. 6.

dmonition, being the rebuking of an off-member in order to conviction, is in private offences to be performed according to the rule in Mat. xviii, 15, 16, 17, and in publick offences openly before the Church, as the honour of the gospel, and the removal of the scandal shall require, and if either Admonitions take place for the recovery of the fallen person, all further proceedings in a case of censure are thereon to cease, and satisfaction to be declared accordingly. I Tim. i, Mat. xviii, 15, 17.

I. When all due means are used, according to the order of the gospel, for the restoring an offending and scandalous Brother, and he, notwithstanding, remains impenitent, the censure of Excommunication is to be proceeded unto; wherein the Pastor and other Elders (if there be such) are to lead and go before the Church; and the brotherhood to give their consent in a body of obedience unto Christ, and to the Elders, as over them in the Lord. Mat. xviii, 15, 17. Tit. iii, 10. I Cor. v. I Thes. v, 12.

IV. It may sometimes come to pass, that a Church Member, not otherwise scandalous, may lawfully withdraw, and divide himself from the communion of the Church to which he belongeth: in which case, when all due means for the re-

ducing him prove ineffectual, he having by cut himself off from that church's communion; the church may justly esteem and itself discharged of any further inspection of him. Heb. x. 25. Rom. xvi. 17. II Tim. 14.

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#### IV. *Of Communion of Churches*

I. WE agree that particular churches ought not to walk so distantly from each other, as not to have and tenderness towards one another. Bishops ought to have frequent meetings together, that by mutual advice, support, agreement and brotherly intercourse, they may strengthen the hearts and hands of each in the ways of the Lord. Acts, xv. 23, 17. 28.

II. That none of our particular churches be subordinate to one another, each endued with equality of power from Christ. And that none of the said particular churches, their officers or officers, shall enjoy power, or have any superiority over other church or their officers. Rev. Cant. viii, 8. I Cor. xvi, 19. Acts, xv.

---

That known members of particular churches constituted as aforesaid, may have occasional communion with one another in the assemblies of the gospel, viz. the *Word, Prayer, Elements, Singing of Psalms*, dispensed according to the mind of Christ : unless that church which they desire communion, hath any exception against them. *Acts, xviii, 27. xvi, 1, 2. II Cor. iii, 1. I Cor. xii, 13.*

. That we ought not to admit any one to member of our respective congregations, hath joined himself to another, without ensurers of mutual satisfaction of the congregation concerned. *Heb. xiii, 1. I Cor. xiv, 40.*

That one church ought not to blame the proceedings of another, until it hath heard what church charged, its Elders or messengers, say in vindication of themselves, from any case of irregular or injurious proceedings. *vii, 1. Prov. xviii, 17. Deut. xiii, 14.*

. That we are most willing and ready to in account of our church proceedings to other, when desired, for preventing or remitting any offences that may arise among us. Likewise we shall be ready to give the Right of Fellowship, and walk together according to the gospel rules of communion of church. *I Pet. iii, 15. Rom. xiv, 19. Acts, xi, 2, 3, Josh. xxii, 13. 21, 30. Gal. ii, 9. Col.*

A. S. I Pet. iv, 10, 11. I Cor. x,  
15. Gal. vi, 10.

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V. *Of Deacons and Ruling.*

WE agree, the office of a Deacon  
is by divine appointment, and that i  
to their office to receive, lay out, as  
the Church's stock to its proper ut  
direction of the Pastor and brethren  
And whereas, divers are of opinion,  
is also the office of Ruling Elders,  
not in word and doctrine, and other  
erwise ; we agree that this difference  
breach among us. Acts, vi, 3, 5, 6  
I Tim. iii 8 to 13. Rom. xiii, 8. 1 C  
I Tim. v, 17. Phil. iii, 15, 16.

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VI. *Of occasional Meeting of Min*

I. WE agree that in order to cor  
in other weighty and diffic  
is needful and according to the mind  
that the Ministers of the several Ct

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MITTED AND ADVISED WITH ABOUT SUCH MATTERS.  
E. xxiv, 6. Acts, xv. 26.

I. THAT SUCH MEETINGS MAY CONSIST OF SMALL-  
OR GREATER NUMBERS, AS THE MATTER SHALL RE-  
QUIRE.

II. THAT PARTICULAR CHURCHES, THEIR RESPECT-  
ELDERS AND MEMBERS OUGHT TO HAVE A REVE-  
LATIONAL REGARD TO THEIR JUDGMENT, SO GIVEN, AND  
DISSENT THEREFROM WITHOUT APPARENT GROUNDS  
IN THE WORD OF GOD. ACTS, xvi, 4, 5. I COR-  
INTH. 32, 33. GAL. i, 8. I PET. iv. 11.

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*Of our Demeanour towards the Civil Ma-  
gistrate.*

WE DO RECKON OURSELVES OBLIGED CONTINUALLY  
TO PRAY FOR GOD'S PROTECTION, GUIDANCE,  
BLESSING UPON THE RULERS SET OVER US. I.  
M. ii, 2. PSAL. XX, 1 TO 4, AND LXXII, 1.

I. THAT WE OUGHT TO YIELD UNTO THEM NOT ONGECTION IN THE LORD, BUT SUPPORT ACCORD-  
ING TO OUR STATION AND ABILITIES. MAT. XXII, 21.  
M. XIII, 5, 6. NEH. V, 18.

II. THAT IF AT ANY TIME, IT SHALL BE THEIR

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pleasure to call together any number of us to require an account of our affairs, and the business of our congregations, we shall most readily press all dutiful regard to them herein. 2 Chron. xxix, 23. 2 Chron. xxix, 4, to 11. Rom. 1. Tit. iii, 1,

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### VIII. *Of a Confession of Faith.*

**A**S to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a church acknowledge the scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be conformable to the said rule. 2 Tim. i, 13. Eph. 5. Phil. ii, 1, 2.

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*Of our Duty and Deportment towards such  
that are not in Communion with us.*

**W**E judge it our duty to bear a christian respect to all christians, according to their several ranks and stations, that are of our persuasion or communion. I Pet. 1. Rom. xii, 10. Gal. vi, 2. Eph. iv. 2. & xiv. tot.

I. As for such as may be ignorant of the principles of the Christian Religion, or of right conversation, we shall in our respective assemblies as they give opportunity, endeavour to train to them the doctrine of life and salvation, and to our utmost persuade them to be reconciled to God. II Tim. ii, 25. II Cor. v, 20.

II That such who appear to have the essential requisites to Church-Communion, we shall willingly receive them in the Lord, not troubling them with disputes about lesser matters. &c. xiv, 1.

**A**s we assent to the forementioned Heads of Agreement, so we unanimously resolve, as the Lord shall enable us to practise according to them.

# ARTICLES,

*For the Administration of Church Discipline  
nominously agreed upon and consented  
the Elders and all the Churches in the  
of Connecticut, in New-England, convened  
Delegation in a General Council at New-Haven  
September 9th, 1708.*

I THAT the Elder or Elders of a particular church, with the consent of the members of the same, have power and ought to exercise church discipline according to the word of God's word, in relation to all scandals that fall out within the same. And it may be convenient in all cases of difficulty for the respective ministers of particular churches, to take advice with the Elders of the churches in the neighborhood, before they proceed to censure in such cases. Mat, xviii, 17. Heb. xiii, 17. I Cor. iv, 5, 12. II Cor. ii, 6. Pro. xi, 14. Acts xv, 14.

II. That the churches which are neighboring each to other, shall consociate for mutual assistance, affording to each other such assistance as may be requisite, upon all occasions ecclesiastical.

that the particular pastors and churches,  
in the respective counties in this government  
shall be one consociation (or more if they  
judge meet) for the end aforesaid. Psal.  
3, 4, 5, and cxxxiii, i. Eccl. iv, 9 to 12.  
xv, 2, 6, 22, 23. I Tim. iv, 14. I Cor.  
•

. That all cases of Scandal that fall out  
in the circuit of any of the aforesaid con-  
ventions shall be brought to a council of  
Elders, and also messengers of the church-  
es in the said circuit, i. e. the churches of  
consociation, if they see cause to send  
messengers, when there shall be need of a  
council for the determination of them. III  
Cor., 10. I Cor. xvi, 1, Gal. vi, 1, 2. II Cor.  
. Acts xv, 22. II Cor. viii, 23.

That according to the common practice  
of churches, nothing shall be deemed an  
judgment of any council, which hath not  
major part of the Elders present concurring,  
such a number of the messengers present  
makes the majority of the council : Provi-  
de if any such church shall not see cause  
to send any messengers to the council, or the per-  
son chosen by them shall not attend ; neither  
shall there be any obstruction to the pro-  
gress of the council, or invalidate any of  
the acts. Acts xv, 23. I Cor. xiv. 32, 33.

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**V.** That when any case is orderly b before any council of the churches it shal be heard and determined which (unless e removed from thence) shall be a final i all parties therein concerned shall sit dow be determined thereby. And the coun hearing, and giving the result or final i the said case as aforesaid, shall see their mination, or judgment duly executed and ded in such way or manner, as shall in judgment be most suitable and agreeable word of God. Acts xv. I Cor. v, 5. II 6, 11, and xiii, 2. Phil. iii, 15. Rom. xiv

**VI.** That, if any Pastor and churel obstinately refuse a due attendance and i mity to the determination of the coun hath the cognisance of the case, and det eth it as above, after due patience used shall be reputed guilty of scandalous ca and dealt with as the rule of God's word i case doth provide, and the sentence of no munion shall be declared against such and church. And the churches are to a of the said sentence, by withdrawing fr communion of the Pastor and church wt refuseth to be healed. Rom, xvi, 17. xviii, 15, 16, 17, by proportion. Gal. ii 14. II Thess. iii, 6, 14.

**VII.** That in case any difficulties shi in any of the churches in this colony,

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ot be issued without considerable disquiet, church in which they arise (or that minister aggrieved by them,) shall apply selves to the council of the consociated church of the circuit, to which the said church gs, who, if they see cause, shall thereupon :ne, hear and determine such cases of alty, unless the matter brought before , shall be judged so great in the nature of so doubtful in the issue, or of such gen- concern, that the said council shall judge that it be referred to a fuller council, con g of the churches of the other consocia- within the same county, (or of the next ad- ing consociation of another county, if there at two consociations in the county where ifficulty ariseth) who together with them- s shall hear, judge, determine and finally such case according to the word of God. xi, 14. 1 Cor. xiv, 33, and xiv, 24 by pro- on.

II. That a particular church, in which ifficulty doth arise, may, if they see cause, council of the consociated churches of circuit, to which the said church belongs, e they proceed to sentence therein, but is not the same liberty to an offending er to call the said council, before the ch to which he belongs proceed to excom- cation in the said case, unless with the con-

sent of the church. Acts xv, 2. Mat: 16, 17.

**IX.** That all the churches of the five consociations shall chuse, if they see one or two members of each church, sent them in the councils of the said churches as occasion may call for them, who shall in that capacity, till new be chosen for such service, unless any church shall incline their messengers anew, upon the conveniences of such councils. Acts xv, 2, 4. II Cor:

**X.** That the minister or ministers of county towns, and where there are no ministers in such towns the two next ministers of the said town, shall as soon as conveniently appointed a time and place, for the meeting of the Elders and messengers of the churches of the said county, in order to their forming themselves into one or more consociations at the said time and place to the Elders and messengers of that county, who shall attend the same, the Elders in their own persons and the churches by their messengers, if the cause to send them. Which Elders and messengers so assembled in council, as in other council hereby allowed of, shall have power to adjourn themselves as need shall require the space of one year, after the beginning of the first session of the said council, and no longer. And that minister who was chosen at

ion of any council, to be moderator, shall  
the advice and consent of two more Elders  
in case of the moderators death, any two  
ers of the same consociation) call another  
council within the circuit, when they shall judge  
e is need thereof. And all councils may  
cribe rules as occasion may require, and  
whoever they shall judge needful within their  
uit, for the well performing, and orderly  
aging their several Acts, to be attended  
them or matters that come under their cog-  
unce. Phil. iv, 8. I Cor. xiv, 40. Phil. iii,  
16. Rom, xiv, 2, 3.

I. That if any person or persons orderly  
splained of to a council, or that are witness-  
to such complaints, (having regular noti-  
tion to appear) shall refuse or neglect so to  
in the place, and at the time specified in the  
ning given, except they or he give some  
fying reason thereof to the said council,  
shall be judged guilty of scandalous con-  
pt. Col. ii, 5. Heb. xiii, 17. I Thess. v,

II. That the teaching Elders of each coun-  
hall be one association (or more if they see  
ie) which association or associations shall  
mble twice a year at least, at such time and  
e as they shall appoint, to consult the du-  
of their office, and the common interest of  
churches, who shall consider and resolve

questions and cases of importance which be offered by any among themselves, or who also shall have power of examining recommending the candidates of the same to the work thereof. Paul. cxxxiii, 1. xx, 17. 28 to 32. Mal. ii, 7. Mat. v, 14. xvii, 8, 9, 10. I Tim. v, 22. II Tim. ii, 2. Tim. iii, 6, 10. Rom. x, 15. I Tim. iv,

XIII. That the said associated pastors take notice of any among themselves, to be accused of scandal, or heresy unto, & visible by them, examine the matter &c and if they find just occasion shall direct calling of the council, where such offenders shall be duly proceeded against. Lev. x, 10. I Cor. v, 6. Tit. iii, 10, 11. Isa. liii, 11. 3. Tit. i, 6 to 9. Deut. xiii, 14. III John, Rev. ii, 14, 15. I Tim. i, 20, and iv, 14.

XIV. That the said associated pastors so be consulted by bereaved churches, before their association and recommend to such churches, such persons as may be fit to be called settled in the work of the gospel ministry among them. And if such bereaved church do not seasonably call and settle a minister among them, the said associated pastors shall state of such bereaved churches before the General Assembly of this colony, that they take such order concerning them, as they shall find necessary for their peace and edification.

[ 125 ]

Cor. xi, 28. Phil. ii, 19, 20, 21. II Tim. ii,  
Tit. i, 6 to 10. Isa. xl ix, 23.

XV. That it be recommended as expedient, that all the associations of this colony do meet in a general association by their respective delegates, one or more out of each association once a year, the first meeting to be at Hartford at the time of the general election next ensuing the date hereof, and so annually in all the counties successively, at such time and place, as they the said delegates shall in their annual meetings appoint. Heb. xiii, 1.

F I N I S.

L 3



## A P P E N D I X.

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*The following extract from the Rev. Dr. Trumbull's History of Connecticut will afford satisfactory information concerning the method in which the Confession of Faith, &c. was introduced and established in the Churches of Christ in this State.*

**A**T a meeting of the trustees, at Guilford, March 17th, 1703, they wrote a circular letter to the ministers, proposing "to have a general synod of all the churches in the colony of Connecticut, to give their joint consent to the confession of faith, after the example of the synod in Boston, in 1680." As this proposal was universally acceptable, the churches and ministers of the several counties met in an associated council, and gave their assent to the Westminster and Savoy confessions of faith. It seems, that they also drew up certain rules of ecclesiastical union in discipline, as preparatory to a general synod, which they had still in contemplation.

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THE Cambridge platform, which, for about sixty years, had been the general plan of discipline and church fellowship in New-England, made no provision for the general meeting of ministers, or for their union in associations or consociations, yet, at an early period, they held a general meeting, both in Connecticut and Massachusetts, and began to form into associations. Their annual meetings were at the times of the general election at Boston and Hartford. At this time, they had handsome entertainments made for them at the publick expence. In these general meetings, they went into consultations respecting the general welfare of the churches, the supplying them with ministers, providing for their stated enjoyment of divine ordinances, and the preservation of their peace and order. The general interest of literature were, consulted and advice given in cases in which it was requisite. Sometimes measures were adopted to assist the poor and afflicted, in particular instances of distress. The affair of civilizing and christianizing the Indians came under their serious deliberations. Sometimes they consulted measures, and gave general directions respecting candidates for the ministry, and the orderly manner of introducing them into the churches.

THE ministers of particular neighbourhoods, in various parts of the country, held frequent meetings, for their mutual assistance, and to

rect and advise the churches and people as circumstances required. This particularly was practice in Connecticut.

The venerable Mr. Hooker was a great aid to the meeting and consociation of ministers and churches, as a grand mean of preserving purity, union, and brotherly affection, among the ministers and churches. During his life the ministers, in the vicinity of Hartford, had frequent meetings at his house. At a week before his death, he observed, with great earnestness, "We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are undone." Soon after his decease, ministers, in various parts of New-England, and especially Connecticut, began to establish constant meetings, or associations, in particular vicinities, and agreed on the business to be done, the manner in which they would proceed.

They did not however all adopt the same mode. Some of the meetings, or associations, sat and prayed, and discussed questions of importance for mutual instruction and edification. A moderator was chosen to conduct the regularity of the meetings with order and decency, to receive all communications which might be made from the churches, or other similar meetings, and to call the associated brethren together on particular emergencies. These meetings were always opened and concluded with prayer.

Some of the associations were very formal and particular in covenanting together, fixing the business which should be transacted by them. They covenanted to submit to counsels, reproofs, and censures of the united brotherhood ; and that they would not leave the association, nor neglect the appointed meetings, without sufficient reasons. They engaged, that in the meetings they would discuss questions immediately respecting themselves and their conduct : That they would hear consider all cases proposed to them by neighbouring churches or individuals ; all letters directed to them from particular churches or persons ; and discuss any question, which had been proposed at a preceding meeting. In some of these associations, it was agreed to meet stately once in six weeks or two months. As the design was for their own mutual improvement and the advancement of christianity in general, the associations attended to the instruction and edification of the people. Connecticut, after the resolution of the assembly, in 1680, the ministers had county meetings every week.

BUT these associations and meetings were merely voluntary, countenanced by no ecclesiastical constitution, attended only by such ministers, in one place and another, as were willing.

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\* Magnalia B. V. p. 58.

ate, and could bind none but them. The churches might advise with them ose it, or neglect it at pleasure. There egular way of introducing candidates nprovement of the churches, by the sonsent either of themselves or the When they had finished their collegia, if they imagined themselves quali could find some friendly gentleman in try to introduce them, they began to ithout an examination or recommenda n any body of ministers or churches. udied a time with any particular min ministers, after they had received the of college, that minister, or those min introduced them into the pulpit at plea out the general consent and approba eir brethren. Many judged this to be

a practice, in a matter of such im portance to the divine honour, the n of the ministry, and the peace and n of the churches. Degrees at college emed no sufficient evidence of men's owledge of theology, or ministerial qualifcations.

Es, it was generally conceded, that the the churches was lamentable, with re their general order, government, and . That for the want of a more general getick government, many churches ran nision ; that councils were not suffici e the aggrieved and restore peace.

As there was no general rule for the calling of councils, council was called against council opposite results were given upon the cases, to the reproach of councils and wounding of religion. Aggrieved churches brethren were discouraged, as in this way case seemed to be without remedy. There was no such thing, in this way, as bringing their difficulties to a final issue.\*

For the relieving of these inconveniences there were many, in the New-England churches, not only among the clergy but other gentlemen of principle, characters who earnestly wished for a nearer union among the churches. A great majority of the legislature and clergymen in Connecticut were for the association of ministers and the consociation of churches. A synod, in 1662, had given their opinion full in favour of the consociation of churches. Heads of agreement drawn up and assent by the united ministers, in England, c. presbyterian and congregational, in 1692, made their appearance on this side of the Atlantic ; and, in general, were highly approved. The VII. article of agreement, under the name of the ministry makes express provision for the regular introduction of candidates for the ministry. The united brethren say, " It is evident, that " they who enter on the work

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\* Wise's vindication, p 165—Boston ed 1772.

ching the gospel, be not only qualified  
the communion of saints ; but also, that  
pt in cases extraordinary, they give proof  
eir gifts and fitness for the said work,  
the pastors of the churches of known  
ties to discern and judge of their qualifi-  
ms ; that they may be sent forth with  
an approbation and prayer ; which we  
e needful, that no doubt may remain  
erning their being called unto the work ;  
for preventing, as much as in us lieth,  
raot and rash intruders " In these arti-

it is also agreed, that in so great and  
hty a matter as the calling and choosing  
stor, we judge it ordinarily requisite, that  
y such church consult and advise with the  
ors of the neighbouring congregations.

his state of the churches, the legislature  
an act, at their session in May 1708, re-  
; the ministers and churches to meet  
rm an ecclesiastical constitution. The  
ensions and wishes of the assembly will,  
best mannner, be discovered by their own  
hich is in the words following.

his assembly from their own observation,  
he complaint of many others, being made  
ble of the defects of the discipline of the  
ches of this government, arising from  
want of a more explicit asserting of the  
given for that end in the holy scriptures ;  
which would arise a permanent estab-  
ment among ourselves, a good and regular

“ ment shall meet together, at thei  
“ county towns, with such messeng  
“ churches, to which they belong  
“ cause to send with them, on the l  
“ in June next ; there to consider  
“ upon those methods and rules fo  
“ agement of ecclesiastical disciplin  
“ them shall be judged agreeable an  
“ able to the word of God, and s  
“ same meeting appoint two or mor  
“ number to be their delegates, wh  
“ meet together at Saybrook, at th  
“ mendment to be held there ; whe  
“ compare the results of the mini  
“ several counties, and out of and  
“ to draw a form of ecclesiastical  
“ which, by two or more persons e  
“ them, shall be offered to this co  
“ session, at New-Haven, in Octob  
“ be considered of and confirmed by

and churches of the several counties con-  
at the time appointed, and made their  
tive draughts for discipline, and chose  
delegates for the general meeting at Say-  
in September.

2 ministers and messengers chosen for  
uncil and its result will appear from their  
;s.

a meeting of delegates from the councils  
several counties of Connecticut colony,  
y-England in America, at Saybrook Sept.  
708.

### P R E S E N T,

rom the council in Hartford county.

: Rev. Messrs. *Timothy Woodbridge, Noa-*  
*'ussell, Stephen Mix.*

isenger—*John Haynes, Esquire.*

rom the council in Fairfield county.

: Rev. Messrs. *Charles Chauncey, John*  
*port.*

isenger—*Deacon Samuel Hoit.*

rom the council in New-London county.

: Rev. Messrs. *James Noyes, Thomas*  
*Bingham, Moses Noyes, John Woodward.*

isengers—*Robert Chapman, Deacon Wil-*  
*larker.*

rom the council of New-Haven county.

: Rev. Messrs. *Samuel Andrew, James*  
*me, Samuel Russel.*

HE Rev. James Noyes and Thomas Buck-  
n being chosen moderators. The Rev.

Stephen Mix and John Woodward being chosen scribes.

" In compliance with an order of the general assembly, May 13th, 1708, after humble addresses to the throne of grace for the divine presence, assistance, and blessing upon having our eyes upon the word of God, and the constitution of our churches, WE agree to the confession of faith owned and assented to by the elders and messengers assembled at Boston, in New-England, May 12th, 1690, during the second session of that synod, recommended to the honourable general assembly of this colony, at the next session, for their public testimony thereunto, as the FAITH of the churches of this colony."\*

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At a general court holded at New-Haven October .708.

" THE reverend ministers, delegates for the elders and messengers of this government, met at Saybrook September 9th 1711 having presented to this assembly a Confession of Faith, and Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and consented to by the elders and churches in this government; this assembly doth declare the great approbation of such an happy agree-

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\*This was the Savoy confession with no small alterations.

ment, and do ordain, that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline be, and for the future shall be owned and acknowledged established by law; provided always, that nothing herein shall be intended or construed to hinder or prevent any society or church, that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline, in their own way, according to their consciences."

"A true copy, Test.  
ELEAZAR KIMBERLY, Secretary."

# **CONSTITUTION, OF THE CONNECTICUT MISSION/ SOCIETY.**

*[Incorporated in October, 1802.]*

**Article 1.** **T**HIS society shall be known by the name of *The Mission Society of Connecticut.*

**Art. 2.** The General Association of state of Connecticut, shall be the said Missionary Society.

**Art. 3** The general association shall annually by ballot, appoint twelve trustees, whereof six shall be clergymen, and six shall be brethren of the churches, who shall conduct the business of the society in the manner here described.

**Art. 4.** The object of this society shall be to christianize the heathen in North America and to support and promote christian knowledge in the new settlements within the United States, and both shall be pursued as circumstances shall point out, and as the trustees under the superintendance of the general association shall direct.

**Art. 5.** The general association

opt such measures from time  
; funds as they shall judge ex-

trustees shall have power to  
f the society according to their  
cases in which they shall not  
general association, or by the  
all correspond with other mis-  
shall have power to appoint  
ionaries, to pay them, and ge-  
et all business necessary to at-  
he society ; and shall be paid  
xpences, but nothing for their

trustees shall annually appoint  
shall keep a fair account of  
s. They shall also appoint a  
with four of the trustees, shall  
ransact business, or if the sta-  
ll not be present, any seven of  
I be a quorum.

chairman shall have power to  
the trustees at his discretion,  
th them, or at the houses of  
and it shall be his duty to call  
enever requested by two of the  
case of the death of the chair-  
sence from the state, any two  
by em powered to call a meet-

general association shall annu-  
asurer and auditor of accounts;

and the treasurer shall exhibit both to the general association, and to the trustees, the state of the treasury, whenever he shall be called for that purpose.

Art. 10. The trustees shall annually exhibit to the general association, a particular account of the missionaries employed by them, the places to which they are sent; of the mis-<sup>sionaries</sup> of the state of the funds, of the receipts and expenditures; and of whatever relating to the constitution the general association shall require.

Art. 11. The trustees and all the officers of this society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The trustees shall hold their meeting at the state house in Hartford on the first Wednesday of September next, at ten o'clock, A. M. and in every year thereafter shall meet at the same time and place, unless otherwise ordered by the general association.

Art. 13. If on experience, it shall be necessary to alter this constitution, an amendment may be made by the general association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the general association shall adopt the alteration.

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\* At the meeting of the General Association in 1810, the word *August* was substituted for *September*.

## **THE FOLLOWING STEM OF RULES,**

*gulation of business before the General  
tion of the State of Connecticut, was a-  
and ordered to be printed and sent to  
itors of the several associated Churches  
State.*

**E** Minister at whose house the Association is to meet, when the hour of is come, provided a majority of the be present, shall call them to order, or, receive and count the ballots for a d declare the person chosen. If there majority present, he shall wait one hour proceed.

: person chosen scribe shall call for id count the ballots for a moderator, re the person chosen.

: moderator shall take the chair and members to ballot for an assistant

: moderator, after the certificates of hip are read, shall open the Association; prayer ; he shall also open and close ation, each day, with prayer, except nination of the session, at which time equest some other person to pray.

soon as the association is opened a

committee of overtures s  
pare business for the assn

6. Every morning and  
to which the association is  
erator shall take the chair,  
call over the roll of the me  
are tardy shall be called to  
their deliv.

7. No member shall wit  
dy until the close of the sess  
of absence first obtained fro

8. After the association  
morning by prayer, the min  
ding day shall be read by the

9. The Moderator shall p  
decorum in the body ; and w  
the merits of any question, h  
chair and address himself to th

10. Every member when he  
shall address the Moderator.

11. No member shall spe  
twice to the merits of the que  
except by speci .I permission of  
more than once until every mem  
spe .k shall have spoken.

12. Every motion, except for  
shall be reduced to writing, if t  
or any two members desire it.

13. When a question is unde  
motion shall be made except for a  
or the previous question—to post

ent. The previous question is,  
*question now be put?*  
otion, except for reconsideration,  
upon until seconded.

any member, in debating or other-  
transgress the rules of the body,  
or shall, by his own authority, or  
of any member, call him to or-  
question shall arise concerning  
order it shall be decided by an ap-  
ply.

two or more rise at once, the  
all name the member who is first

: the Moderator is putting any  
addressing the body, no one shall  
r across the house ; nor, in such  
a member is speaking, shall en-  
e discourse, or read any printed  
; nor whilst a member is speak-  
s between him and the chair.

on, committed to writing, shall be  
d upon, until it shall have had  
readings, if any member require

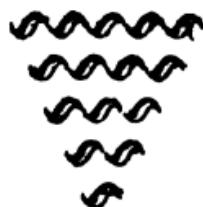
ses of equal divisions of votes,  
r shall have a casting vote.

ee or more members object a-  
pointment of a committee by no-  
committee shall be chosen by

moderator shall continue in office

until the next annual meeting of the association, and shall have power, upon application of any district association, to the general association, and likewise, if necessary, to alter the appointed place of meeting; of both which he shall give notice in such papers published at New-Haven, and New-London as he may judge to have the most extensive circulation.

22. These rules and orders shall be in force from the opening of every session of the association, and shall be in force during the pleasure of the body, any rules to the contrary, notwithstanding.







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A confession of faith,  
Andover-Harvard

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